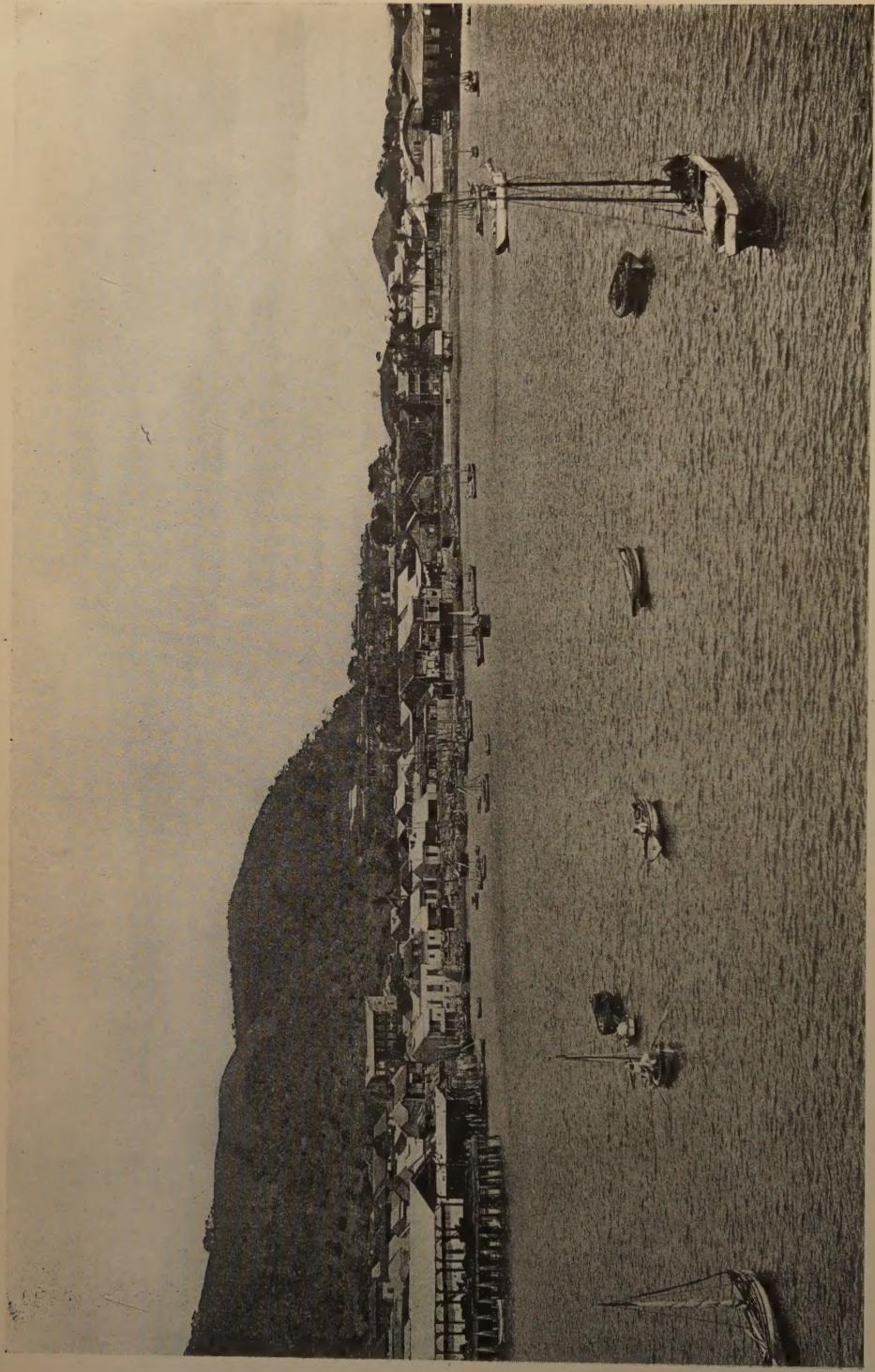


THE BAY OF PANAMA

Courtesy of Collier's Weekly.



THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

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No. 11

THE PROGRESS OF THE KINGDOM

ALTHOUGH fuller notice is given elsewhere, we wish to record at the very forefront of THE SPIRIT OF MISSIONS the death of *The Death of Bishop Schereschewsky* that devoted missionary and noble Christian scholar, Bishop Schereschewsky, of China, which occurred at Tokyo, Japan, on the morning of Sunday, October 14th.

It was a notable and wonderfully useful life which was thus brought to a close. In all the history of the Church there have been few more remarkable, and we wish to make our own the following words of the Presiding Bishop:

"Thank you for your thoughtful telegram, apprising me of Bishop Schereschewsky's death. Happy release for him. It means rest and peace and love and *Home*. What a noble, heroic character was his! Devoting the wealth of his profound learning to putting into type through his one poor finger the knowledge of the inestimable riches of God's Holy Word for the thronging Chinese multitudes! What a lesson for us, incentive to dutiful fidelity! God mercifully have us in His holy keeping."

IT was to be expected that the celebration of the "Haystack anniversary" at Williamstown, Mass., would bring to the front in *The Daily Press* the daily press the and *Foreign Missions* question of missions. The friends of foreign missions are almost disposed to fear in these days that they may be subject to the woe pronounced "when all men shall speak well of you." A great change is indeed noticeable both in the method and tone of discussing the missionary question. It is not, of course, to be expected that the religious and spiritual side will strongly appeal to the average editor, any more than it does to the average American citizen, but we are grateful for the larger measure of justice which is being rendered to the cause, even if the ground upon which it is given be not a high one.

Particularly in the case of the New York *Evening Post* do we notice an article extending over a column which comments upon "The Changes in Foreign Missions." The editor says, and truly,

that "great changes have taken place, as well in the idea of the enterprise as in the methods employed for its success"; that men do not now, like Henry Martyn, Adoniram Judson and Robert Moffat, go out intent upon rescuing men from the flames of hell. The missionary, he claims, is less an inspired prophet and more a man of affairs, and the tendency is to prefer enlightenment of the reason and cure of the body to visions of the seer. "Missionaries," he says, "are no longer merely ministers of the Gospel, who address the heathen in their native tongue. They are physicians as well as priests. They build hospitals and administer them. They establish printing presses and direct them. They are linguists who translate a whole religious literature into the imperfect dialects of primitive tribes. They are advisers at the courts of Eastern princes and instructors at colleges planted in regions of dense ignorance. They are usually in advance of European and American traders, and find themselves at length opposing the vices of civilization on the one hand and those of barbarism on the other. . . . The newer methods are careful, tactful and gradual. Missionary work has been organized and specialized. . . . The familiar objection, that money might better be spent at home for the poor at our doors, is met by the founding of asylums, free hospitals, and other benevolent institutions in the very countries whence immigrants come to us; besides the most generous supporters of home charities are often the strongest friends of foreign missions."

*A Change of
Base?*

And so the editor seems to feel—although he does not express the conviction—that the motives which moved men to undertake foreign missions a generation ago have ceased to exist among Christian people; that there has been a complete change of base and that the appeal is made and the work done on

totally new lines. This is only measurably true. It is undoubtedly true that with the passing of the gloomy teachings of the Calvinistic school we no longer think of the unevangelized heathen as necessarily doomed to the flames of eternal torment. We have a healthier and a cheerier view both of this life and the next. We have, perhaps, a more adequate and more loving appreciation of what our Father is and what He desires, but we have also a deeper sense of responsibility for carrying out His will. We are not so much concerned with the question as to whether the unreached heathen can be saved, as with the question whether the Christian who does not care to reach them is himself in a state of salvation.

*Not a Change of
Base, but of
Opportunity*

It is not, therefore, because the Christian has ceased to believe the old truths, or has lost faith in the Word of God; it is not because Christianity has become secularized and Christian missionaries are little more than forerunners and purveyors of civilization, that the changed conditions of our foreign work exist; it is rather because through the progress of the age and the growth of opportunity the Church has found it possible to minister to men in new and perhaps wiser ways, while not neglecting and never forgetting the things for which those good men stood, who, in the earlier day, gave love and life itself to the heathen and the savage. Indeed, the editor feels the reality which underlay their service when he says: "Even those whose faith is not ardent must read with admiration the story of missionary enthusiasm and heroism. They cannot fail to recognize in it a force in that wide evolutionary process which goes painfully onward toward the regeneration and federation of the world."

All of which means to us, no less than it did to them, the coming of the Kingdom of God and of His Christ,

Whitman, Pioneer Missionary and Martyr

IN its issue of October 6th *The Churchman* has presented to its readers an interesting and beautifully illustrated story of unusual missionary and national interest. Dr. Marcus Whitman, whose name is known far

and wide on the Pacific Coast, was the man who really saved the far Northwest—which includes the present states of Oregon, Idaho, Washington, western Montana and Wyoming—to the American nation. First as a missionary with a burning desire to carry the message of his Master, but always as an earnest and patriotic citizen, Dr. Whitman, with indomitable energy at a critical moment, when it seemed probable that the Government would carelessly lose its hold upon this great empire, made the long and lonely journey across the continent in the depth of winter and by his representations at the capital so changed the view of those in authority that the "Oregon country," instead of passing into the control of a foreign nation, remained our own.

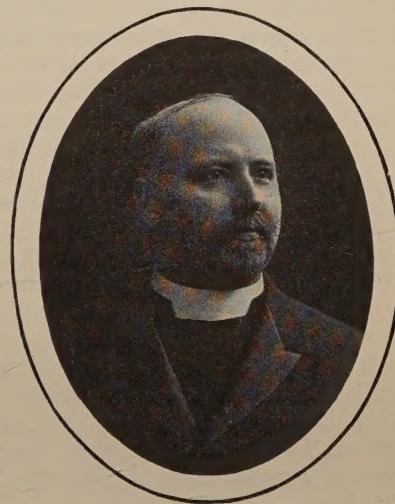
The Value of a Missionary

This is only one example, though of course a very striking one, of the value which missionary work may have entirely apart from its religious significance and achievement. Our missions are outposts of protection for expatriated citizens, and centres of influence and information for the government at home. While we believe it is perfectly true, as was pointed out in our last issue by Chester Holcombe in his article on China, that American missionaries have never interfered in the policies and politics of foreign countries, there have, nevertheless, been innumerable instances when they, as good and patriotic citizens, friends both of the homeland and the country of their adoption, have helped our Government to understand the conditions which prevailed and to accomplish needed results. What Whitman did for Oregon was the logical result of

his Christian faith and patriotic zeal. It is well worth while, not only in justice to the memory of a man such as he, but for setting forth missionary achievement in all its varied phases, that articles such as this of *The Churchman* should be widely read.

Oregon's New Leader

The article above mentioned, which brings the "Oregon country" into notice, seems especially timely, since the Church is just sending into the State and diocese which, though only a small portion of the original territory, retains the old name, a newly-consecrated leader in the



person of Bishop Scadding, who, on the Feast of St. Michael and All Angels, September 29th, in Emmanuel Church, La Grange, Ill., was elevated to the episcopate as third Bishop of Oregon. This consecration is one of unusual significance to the Church; it means far more than the filling of a vacancy in an ordinary diocese. Oregon is the old centre of the work on the northern Pacific Coast, the seat of the first northwestern diocese and the scene of the long and devoted labors of the late Bishop Morris, who for nearly forty years was

its diocesan. The rapid increase in population, the vast area, and the infirmities of age creeping upon the indomitable bishop, have made the problem of Church work in Oregon during recent years a grave one. It is in all respects still a missionary diocese, and holds the key to the future of the Church in a very large territory. Bishop Seadding has before him a tremendous task, and he goes to it, we believe, with a high resolve and a sincere consecration. May the prayers of the Church and her help in every possible way be his also, for the success of Oregon is of great moment to the progress of the Kingdom in the far Northwest.

ON another page will be found an interesting letter by Mr. Charles Mulford Robinson on the work of Bishop Restarick in Honolulu.

Encouraging Words from Honolulu

last spring at the request of the city, to draw up a plan for its improvement and beautifying. He received, as all travellers do, a cordial welcome from Bishop Restarick, and saw much of his work, which at the request of the editor he has described for our readers. To the words of Mr. Robinson we add the following comment from the daily press. It appeared in a recent issue of the Honolulu *Advertiser*:

Bishop Restarick has met expectations. Money has flowed into the Church coffers as never before and has been wisely spent. A fund is in hand to continue the cathedral structure. Outside island work is flourishing. The Armstrong property has been bought for Iolani College and a new building added to the plant. The erection of St. Elizabeth's Home, the purchase of the Robertson property for a rectory and the Lansing property on windward Oahu for a retreat, the procuring by gift of the Priory site —these are real achievements and

they point, most confidently, to the up-building of the cathedral along adequate lines. Few who ever labored in this religious vineyard, since the days of missionary fervor, could show as much for their work in twenty years as Bishop Restarick can for his work in four. And it is a work that is just beginning.

BI SHOP ELWIN, of the English diocese of Sierra Leone, Africa, paid a visit to our missions in Liberia in the latter part of July. It was, we understand, the first occasion of the visit

A Consular Report upon a Bishop's Visit

of a prelate of the Church of England to Liberia, and as such was considered of sufficient importance by the United States consular representative in Monrovia to be made the subject of a report to the State Department, a duplicate of which report has been forwarded to the Missions House. The consul-general, Mr. Ernest Lyon, speaks in a most cordial way of the visit of Bishop Elwin and the good feeling resulting from it. The Bishop of Sierra Leone inspected our Church institutions and such mission stations as could conveniently be reached. He was the recipient of courteous attention and public recognition from the president, the governor, and the American minister. In making his report the consul-general speaks in warm terms of Bishop Ferguson and of the successful work which he is carrying on in Liberia.

THE committee of California clergy charged with the mission of securing funds for the restoration of the

The Restoration of the Church in California

Church in California has been doing faithful work in the east for many weeks. It is a great task. They have met with widespread sympathy and much cordial support. Especially do we note the recent action of the Bishop of Massachusetts, who on October 12th

issued a pastoral to the clergy and laity of his diocese in the following words:

When the news of the earthquake and fire in California reached Massachusetts, the response to the call for immediate help was quick and generous. Our first duty was to feed the hungry and shelter the homeless.

The people are now making every effort to rebuild their homes and restore their business.

In order to rebuild their churches and religious and charitable institutions, it is clear that they must have large help from the outside. The call, which we had every reason to expect, has now come to us.

The total net loss, beyond insurance, to the Episcopal Church in California was over half a million dollars. With more stringent building laws and other changes, much more than that sum will be needed to place the Church in a position where she can do good work in the coming years.

We, Church men and women of Massachusetts, want to do our large part in making up this amount. I am sure, therefore, that I am acting in harmony with your wishes when I ask every parish and mission of this diocese to make a special offering on Sunday, November 25th, for the rebuilding of the churches and other institutions of our Church destroyed by earthquake and fire in San Francisco and other parts of California.

I send this early notice that the people may have that Sunday in mind and prepare for generous contributions.

OUR readers will recall that in the last SPIRIT OF MISSIONS an article appeared concerning the work in Oneida,

A Parish House for the Oneida Indians which called special attention to the missionary's project for completing a parish house to include a school room, gymnasium, library, reading room, kitchen, and other rooms for

various purposes. The article concluded with the statement that \$5,000 were required to finish the building, and that the missionary was emboldened to ask it from those who desired to benefit this Indian population. We are glad now to record the fact that by the prompt kindness of many generous benefactors the money for the purpose is already secured. The parish house is practically completed and the amount to pay the contractor is in the bank. Oneida has always been blessed with many friends, but the ready generosity with which this present appeal has been met is matter of special gratitude to the missionary and to all those who are interested in this Indian work. We hope in a later issue to give a picture of the new building and some further details concerning the use to which it will be put.

BI SHOP TUGWELL, of Western Equatorial Africa, and his workers in the field, have sent abroad an earnest

England's Missionary Problem in the Soudan appeal on behalf of the most populous part of the continent of Africa, Northern Nigeria, which has

recently come under the British flag. The Soudan lies south of the great Sahara desert and extends 3,000 miles from east to west, reaching almost from the Red Sea to the Atlantic Ocean; and indeed, it touches on the west our mission work in Liberia. It has a population equal to that of the United States. Roughly speaking, one-half of its people are Mohammedans and one-half pagans. Its transfer to the protectorate of England opens another great door to missionary opportunity. The pagan tribes are asking for white teachers, but only a handful are available.

A Suggestive Comparison The splendid missionary zeal of the Mohammedans is beyond dispute. In this at least they greatly put us to shame. When opportunities such as

that in the Soudan present themselves, there is an army ready for the conquest. *The Missionary Review*, in its September issue, comments as follows:

At the great Mohammedan College, El-Azhar, in Cairo, thousands of students are annually prepared for service as missionaries of Islam. In view of such an output, it is not surprising that Mohammedanism is rapidly gaining upon heathenism in Central Africa. While the messengers of Christ are tardily sent forth by twos and threes, the ground is being rapidly covered by hundreds of messengers of Mohammed, the result of whose labors is to make the entrance of the Gospel tenfold more difficult.

*Activity of the
Mohammedans*

In the meantime the Mohammedan traders and missionaries are pushing forward with such energy and zeal that they are flooding the country with their influence; which means that unless Christian missionaries and teachers are forthcoming the religion of the Soudan will be that of Islam, bearing its three practical fruits: Slavery, piracy, and polygamy, and the people who might have become Christians will be only the farther removed from that possibility, as any one who has worked among both heathen and Mohammedans well knows. So an appeal has gone out over the English Church to which there should be a ready answer.

M R. FREDERICK McCORMICK, who was the last of our foreign correspondents to leave Manchuria, has

*A Newspaper
Correspondent's
Opinion of Mis-
sions in China*

lately arrived in this country and has given through *The Outlook* his conclusions regarding the net result of the war as it concerns America.

He was the Associated Press correspondent with the Russians and for six years a special correspondent in China. We quote from his interesting and con-

vincing article the following statement concerning missions in China:

Missions have become such a factor and of such consequence in international relations with China that every active American must be able to take a position on the question.

Two great facts of this much-contested question which on the actual field strike the observer are, first, the extensive hostility and general indifference of the foreigners in the treaty ports to missions and missionaries; and, second, the office which these people perform of furnishing almost the sole *materiel critique* to the opponents of missions out of China. One residing in China is never permitted to forget this. The reader's attention is called to some additional facts; namely, that only about five per cent. (estimated) of tourists and travellers visit North China and the capital—or did so before 1903—and not more than one per cent. ever visit the missions and any part of the interior. The foreign communities are ranged on the shore of China and on protected river banks accessible from the sea. The missionaries are in the interior. It may be put in this way: The missionaries are *in* China, the communities are *at* China. The community residents and business people carry on their relations with China *through a go-between native*, and the missionaries deal with the people and live among them. The two classes are therefore distinct, and they are widely separated in aims and feelings from each other. As a rule, the society of a foreign community in China is centred about a club, of which the most conspicuous elements are the bar, race-track, and bookmaker. The life, for the most part, of the communities is in direct antagonism to that of missionaries. The life of the missionaries is a constant protest against the life in the communities; and, as a rule, the missionaries, I find, deprecate the exhibition of foreign vice which our communities display to

the Chinese, because they imagine or actually experience a direct unfavorable effect upon their work from it. Here are all the requisites for antagonism. The situation is about as the situation is at home and everywhere. The best intentions and the best ideals that we hold as a civilization meet with opposition and contumely wherever they are advanced, because they are a protest and an obstacle to existing things. In China the missionary is more than an average man, and he is up against a real problem and a hard proposition. He is in the glow and fever of the forge, a man on the outpost where there is a continuous battle—no truce whatever. On the other hand, the community people are in protected settlements that are, in fact, little sections of foreign countries shut off from the general filth, corruption, and misrule of Chinese. It can be instantly seen that the average community man is, therefore, not in a position to appreciate to the best advantage the missionary's life and his work, especially if his inclinations are anti-religious. If religion is something of an attainment, and piety a talent, it is easy to conclude that not many of us are qualified by knowledge and insight to criticise and oppose it. We must make up our minds on general principles of right and wrong and choose to support the good everywhere. As for policy, there is no self-interest as respects our trade and American institutions that can be better served than by our missions among the people of China. The achievements of missionaries are generally overlooked. We should remember their contributions to our knowledge of China and the Chinese, their fitting of western learning to the native tongue, etc. The present passion for foreign learning is the most important manifestation in China. Mr. E. T. Williams, Chinese Secretary at the American Legation at Peking, says, "The present educational movement in China owes much more to the missionaries

than appears on the surface." There is the better part of missionary achievement in China that is not understood. Coming from a scholar of seventeen years' experience in China, this statement by Mr. Williams is worth more than the detractions of an army of mere travellers. We must, as Americans, quit thoughtless condemnation of missions and give aid to all kinds of effort to reach the Chinese people.

WE are glad to note that in spite of the multitude of problems besetting San Francisco the Church continues to make steady progress in the gathering of her people again into parish groups, and in the beginning of ordinary parochial activities. The Advent is now added to the list of parishes having temporary buildings. The new diocesan house on Nob Hill will soon be completed. The Woman's Auxiliary, the Brotherhood of St. Andrew, the Daughters of the King, the Sunday-school Commission and other organizations are beginning again their work; crippled and hampered and on a small scale it is true, but still with earnestness and devotion. Plans are being made for a general pre-Lenten mission in the diocese, and we learn that there are many other indications of reviving Church life.

It must not be forgotten, however, that all is on a very small scale. Few people know as yet where they stand. Thousands are still in temporary houses. Almost all business has an uncertain future. A long period must elapse before it can be possible for the people at large so to establish their business and work as to bring back the Church life to anything like its former activity. In all the effort which the Board is making through the California Commission to raise a building fund, that fact must be remembered. The activity of the city does not mean that normal conditions are anywhere near in sight.

*The Duty of the
Church in the
East*

Churchman a few weeks ago. It is far wiser and more economical for the Church in the east to establish normal conditions by providing the means for permanent rebuilding than to continue for years sending annual contributions enough to keep alive the missionary and other work of the Church on the coast. In these days we do not help a needy family by a weekly dole. We make it self-supporting by giving the head of the family work. The same principle applies here. The Church should make the work on the Pacific Coast self-supporting by giving enough immediately to make the great parishes of the city able to do their own work.

Again, it is hard to overestimate what it will mean to the spirit and life of the California churches if they can feel that the Church throughout the nation stands with them. It means strength to their work; freedom to choose wise methods; power to grasp the great opportunity; a cementing of widely-separated parts of the Church; enthusiasm and courage. The underlying spirit of all the help given should be that the problem of San Francisco is one common to all Church people, and that San Francisco's opportunity is a great missionary opportunity for the Church.

THE men who, as faithful missionaries, have done effective work for the Master, have not always borne ecclesiastical titles. How

A Layman's Devoted Service deep and how splendid have been the results of the life and work of many a quiet and comparatively unknown layman will only be seen in the great day of the final unveiling.

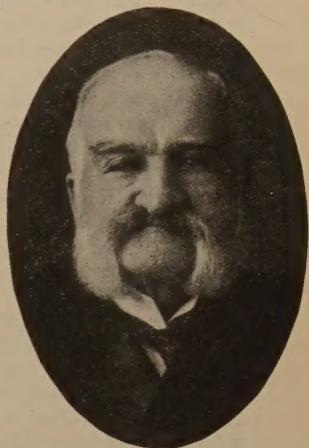
It is of such a one that we write as we record the death in Jamestown, North Dakota, of the veteran layman of that mis-

sionary district. For eighty-four years Benjamin Stillman Russell had lived as one of the Church's children. In Pennsylvania, Minnesota and North Dakota he had found business success and public recognition, but from the time of his confirmation his most earnest efforts were devoted to the greater work of extending the Kingdom of God. To the end of a long life, and particularly in the new land to which he went

in the days when North Dakota was only beginning to be a home of many people, as lay-reader, churchwarden, Sunday-school superintendent, delegate to convocations and conventions, he was in all respects the highest type of the earnest, generous, and consecrated layman.

His religious life was of the good type of an elder day. His Bible was his daily companion, and he was indeed "mighty in the scriptures." Many among the clergy had occasion to feel rebuked by his larger spiritual knowledge and his stronger faith. It was a life which showed clearly what is possible for the man who places first of all in his scheme of living the service of God and of his fellow-men, and who—while not withdrawing from the world's affairs nor undervaluing the world's successes—loves himself last. The Church has lost a faithful son and the district of North Dakota a true and successful missionary.

The burial, from the church for which he had labored so generously and which he had loved so well, was on September 18th, Bishop Mann, the Rev. E. W. Burleson, rector of the parish, the Rev. J. K. Burleson and the Rev. L. G. Moultrie being present.





STREET SCENE IN A KANSAS TOWN

OUR YOUNGEST MISSIONARY DISTRICT

BY THE REVEREND W. N. COLTON

SALINA is the youngest of the missionary districts, the least known and the weakest. Its weakness is due to the tardiness of the effort for the extension of the Church in these parts, and the reason it is so little known may be that those who are interested are too busy to talk much. I am now going to try to set forth some of the facts.

A story was told recently of a Kansan who attended a church in New York. He was pleased with the service and sermon, and when the time of the collection came had made up his mind to make a liberal contribution. But when the minister announced that the object of the offering was "to send missionaries to the Middle West," the man from Kansas changed his mind and gave nothing.

This serves to illustrate a fact which we have to reckon with, that, while to the Church western Kansas is a mission field, the average Kansan does not regard himself as a subject for missionary effort. To put it in another way, western Kansas is not clamoring for the Episcopal Church.

We hear of communities in the west where the demand is strong for the ministrations of our clergy and where the Church grows rapidly. Those regions must be widely different from this. Here the Church has to win its way, and win it slowly, by steady and patient effort. Not opposition, but indifference, is the obstacle.

To confess that there is so little demand for the Church here may be poor policy. Doubtless it is not the way to attract men and money. But it is a fact of importance in an article on the District of Salina, being quite essential to an understanding of the situation. If the missionary field is looked at as a field of spiritual investment, I am free to say that quick returns are not to be expected here; as to the certainty of fair returns in due time, that is another matter, of which I shall speak further on.

But now let me ask, Why should there be a desire for the Church on the part of this people? Other religious bodies have been established here since the first settlements were made; our Church even now is absent from many considerable

towns. As for the smaller villages and rural districts, in which a large proportion of the population is found, it is scarcely known by name. A few days ago, as I was making a long drive in the country, my driver, the proprietor of a livery stable in a town where we have regular service, asked what church I belonged to, and when I replied "the Episcopal," he said, "That's a new Church, isn't it? I never heard of it before."

On the other hand, it is noteworthy that wherever the Church has been presented in anything like an adequate manner there is an encouraging response. While there are many religious bodies at work here, it should not be inferred that there is little field for the Church. I heard this suggested more than once in the east before I came to Kansas; I know now how wide of the truth it is. Here are some sentences from a letter of Bishop Griswold on this subject: "It is true that men in these Kansas communities are not clamoring for the Church, but it is also true that many of the strongest and best men are not reached by the various denominations which they know—indeed, they are rather alienated, and cannot be reached by the forms of the Christian religion with which they are familiar. No one can help them except by a calm and orderly presentation of the faith. The opportunity of the Church rests in this."

I should be inclined to speak even more strongly. I have never known a place where respect for religion was coupled with so little respect for the current forms of its presentation. To many men of character "the churches" seem to be synonymous with vain doctrines, stupid bigotry, lack of brotherly love, and perhaps, hypocrisy. In towns where you can walk along the main street and find that half, or more, of the business men acknowledge no connection with any religious body, it would seem that there is room for the Church. We do not need to aim at winning over the adherents of other bodies; we have an ample field among those who have not joined any, and in most cases have not been baptized.

There is another aspect of the work, also. Hitherto, for want of clergy, it has not been possible even to care for the Church people of the district who are scattered in small groups through the lesser towns. Although the great majority of the people who have made their homes in western Kansas have been raised outside of the Church, yet the number of Church people who have come from states further east is considerable. The bishop's aim, of course, is to provide occasional services, at least, in every place where a few communicants can be gathered; but even with service as occasional as once or twice a year this aim has not been attained. There are many towns which the clergy never reach, some in which no service of the Church has ever been held; yet in every one of these places there are stranded communicants whose loyalty to their Church has been sorely tried by a separation of many years. It should be borne in mind that in Kansas a small town is of much greater importance than its population would imply, because it is the business, social and religious centre for a much larger population in the country around. And many of the Kansas towns are growing very rapidly. Goodland, for example, where we have a strong mission, gained fifty per cent. during the last year.

The Church ought to be ashamed of its position in western Kansas. You who live in a community where the Church is looked up to as a leader, and honored by all—how would you feel to find yourself looked upon as a member of an obscure and eccentric sect, about which the only thing known was that "it is something like the Catholic Church"? This is the result of a long period of neglect, during which other bodies have seized upon opportunities which will never occur again.

Yet there are opportunities still, as I have tried to point out. It would seem superfluous to argue with Churchmen that any community needs the Church. But since I have been here I am more and more impressed with the thought that Kansas needs it. I have not space

to mention the facts that strengthen that impression. But the whole social atmosphere is different from what it would be if the Church had taken a greater part in the development of the community. Those who live in places where the Church is strong do not realize how much its influence tells in indirect ways. You have to come to a region like this to find it out.

But if Kansas needs the Church, it is equally true that the Church needs Kansas. Easterners generally have little interest in the prairie states and equally little conception of their greatness. A few may know that Kansas produces a greater wheat crop than any region of equal area in the world. Surely a state which can do that is not to be left out of calculation in the national life! And Kansas produces more than wheat—it produces ideas, and men to push them forward. In the coming era it may be that Kansas will play a more important part in social and political development than some of the older states whose citizens forget that there is anything between the Mississippi and the Rockies.

It is time to draw toward a conclusion. One who reads an article on Salina may justly expect to be told what is going on there. Services are held, regularly or occasionally, at thirty-two different points. There are two self-supporting parishes, the other places receiving more or less help from the Board of Missions. Twenty-two places have church-buildings. During the past year building has been going on at an unusual rate. At Bennington an excellent little church, of which pictures were published in *THE SPIRIT OF MISSIONS*, has been built and consecrated. Wa Keeney has a new church. At Formosa one is nearing completion and is to be consecrated as soon as it is done. Still another, at Niles, is in process of erection. As for rectories, one has been built recently at Goodland, ground has been broken at Kingman, plans have been drawn at Ellsworth, and at Beloit the funds are almost collected for a rectory and parish house. Beloit has also spent a large sum on alterations and decorations in the church.

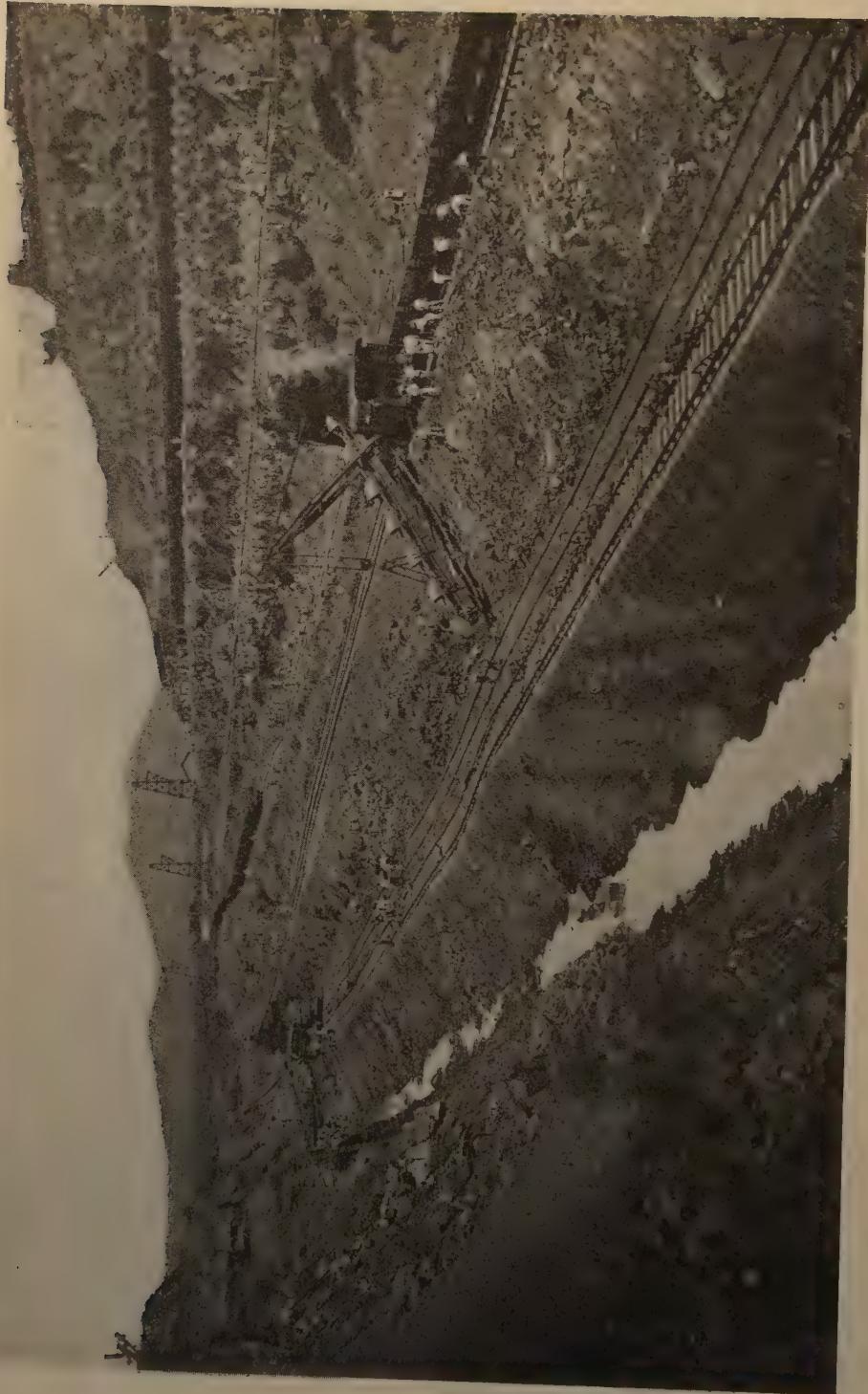


CHURCH OF THE TRANSFIGURATION,
LOGAN, KANSAS

Concordia has spent \$1,850 on land and hopes to build a church by spring. And lastly, everybody, we hope, has heard of the cathedral which is well under way at Salina. The cost of the building, without furniture, will be \$33,000.

And now, what do we need? Money, of course, but more than money, men. It has been a source of wonder and disappointment to us that men will not come to the district. We know that it is not the bishop's fault, for he is unceasingly at work on the problem. We remember the missionary societies at the seminaries, and wonder what becomes of the men who belong to them. Nobody, of course, can raise a question when a man says he feels called elsewhere, but we wonder why so few feel called to Salina. During the last twelve months five clergy have gone from the district and but three have come to it. There are, at present, eleven clergymen at work. New missions have been started, with excellent prospects, but their development is checked by lack of pastoral care and leadership, while old ones are languishing from the same cause.

Let our appeal be weighed; it lies in the weakness of our Church in this great and populous territory, its present helplessness in the face of splendid opportunities.



Courtesy of *Collier's Weekly*.

CULEBRA CUT—SHOWING WORK AND TRAINS AT VARIOUS LEVELS

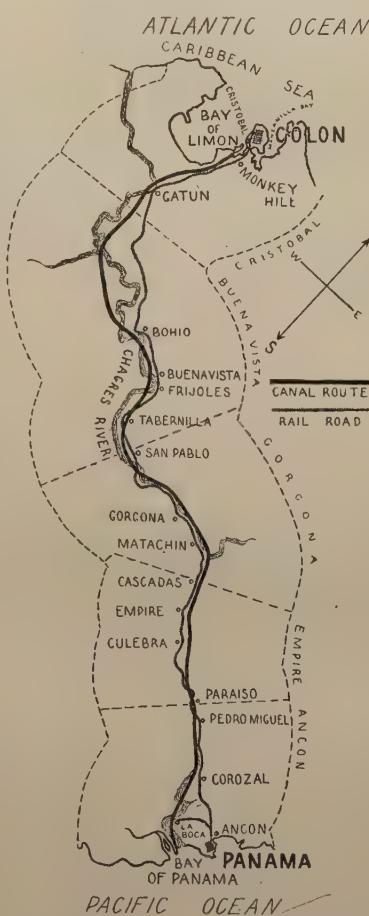
THE CHURCH IN PANAMA

PANAMA and all the other Central American states are included in the Church of England diocese of Honduras. When the narrow strip of land extending across the isthmus through which the canal is to be constructed became United States territory, it was felt to be desirable that ecclesiastical jurisdiction within this zone should be exercised by the American Church. Through the courtesy of the Most Reverend Enos Nuttall, D.D., Archbishop of the West Indies, and of the Right Reverend G. Albert Ormsby, D.D., Bishop of Honduras, arrangements were completed some time ago for the transfer of jurisdiction. Pending the election of an American Bishop of Panama, the Presiding Bishop acts as provisional bishop, and has appointed the Bishop of Washington as his commissary. Since the Bishop of Washington can rarely visit the isthmus, the Bishop of Honduras has agreed to give episcopal oversight to such clergy as may be sent to and such missions as may be established within the Canal Zone.

Several months ago the Board of Missions made an appropriation for the sending and support of an American clergyman for work on the isthmus, but no one has yet been secured for this post. In the meantime the clergy of the Church of England in charge of the parishes at Panama and Colon have continued to render such service along the line of the canal as their other duties will permit. These two cities, though generally regarded as the termini of the Canal, are not within the American zone. The parishes already established in them will continue to remain under the jurisdiction of the English Church.

Bishop Ormsby recently visited the isthmus, spending six weeks from August 9th to September 18th in going over the ground and endeavoring to strengthen and extend such work as has already been attempted. Besides frequently visiting the canal hospitals at

Ancon and Cristobal, he held six confirmations, ordained a deacon to the priesthood, and dedicated the enlarged and restored mission chapel at Gorgona. Bishop Ormsby found the population of the isthmus to be at present about 70,000 people, of whom about 30,000 are employed on the route of the canal and



on the Government works at Colon and Panama. It is expected that before long fully 40,000 additional workmen will be imported. Many of these are English-speaking Negroes and members of the Church of England in the West Indies. There is, therefore, special responsibility



THE EFFECT OF THE EXPLOSION OF 180 POUNDS OF DYNAMITE

resting upon the American Church to provide them with ministrations.

Bishop Ormsby urges the early appointment of three clergymen. One would take charge of the missions along the route of the canal; one could establish a congregation at Cristobal, a suburb of Colon, and the capital of the Canal Zone. The third clergyman would find abundant work as assistant to the rector of Christ Church, Colon.

Sites for churches and parsonages are needed at Cristobal, Empire and Ancon. Bishop Ormsby hopes that these may be procured without cost through the United States Government. The chapels at Bas Obispo, Mount Hope, Rio Grande and Paraizo are in need of thorough repair. The bishop thinks it reasonable to look to the Government to provide this cost also, since the canal commissioners in securing workmen from the West Indies have promised them free schools and free churches. The schools have been erected throughout the zone. Bishop Ormsby feels confident that when the

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American Church enters vigorously upon the religious work, the commission will as readily meet its assurances with regard to churches. Reading rooms and libraries to serve as general gathering places when the working day is over are needed as counter attractions to low resorts.

The population of the isthmus is now in many respects so diverse socially and religiously that there is lacking the well-defined public opinion that might otherwise help to sustain individual life on a high level. The bishop is therefore endeavoring to find some means of uniting all the forces on the isthmus that are working for the moral and social welfare of the people.

After six weeks in the Canal Zone Bishop Ormsby is convinced that the sensational reports of official mismanagement are not well founded. He does not venture to say that everything is as it should be, but he did find much to make him feel that Government officers and others are working not only consci-

entiously but successfully to provide healthful surroundings and to accomplish their great task in a manner worthy of the nation they represent. Particularly gratifying, he thinks, is the record of the Sanitary Department, under the direction of Colonel W. C. Gorgas, U. S. A., whose successful work in cleansing Havana and other Cuban cities after the Spanish-American war is still remembered with pride by Americans and gratitude by Cubans.

From the Church's point of view the next step forward in the Canal Zone is the appointment of a clergyman of the American Church. With headquarters probably at Culebra, he will find abundant work travelling up and down the line of the canal, holding services in the chapels already in existence, gathering new congregations, visiting in hospitals and endeavoring to provide healthful associations and recreations for the laborers when off duty. The man for such a post should be in vigorous health and preferably unmarried. A volunteer is needed. Further particulars may be obtained from the Corresponding Secretary, 281 Fourth Avenue, New York.

A JAPANESE DEACON

BY THE REV. J. J. CHAPMAN

HERE are now six native deacons in the missionary district of Kyoto, one of the best of whom is Mr. Ohashi. He is about thirty-seven years old, and served the Church eight years as catechist before his ordination to the diaconate, November 12th, 1905. His whole period was passed as the catechist at Kanazawa, of which city he is a native, his father being an old samurai retainer of the ancient Lords of Kaga, who died in the faith of Christ.

Mr. Ohashi first heard the preaching of the Gospel while on a trip away from his home. He heard it again in his travels about the country and was finally baptized. He wanted not only his par-

ents but others in his native town to know the Gospel, and so he finally entered the divinity-school in Tokyo, from which he graduated, and was placed by the bishop under Mr. Dooman, who was then opening work in Kanazawa. His parents were soon baptized, and they—with a few Christians who had come from a distance—formed the nucleus of a congregation.



REV. PAUL RINTARO OHASHI

I know Mr. Ohashi probably better than any other Japanese, and I regard him as a sincere and consistent Christian, an excellent preacher, a regular and constant visitor in the parish, and a true friend to his flock. Is it not possible that some congregation would like to add Mr. Ohashi to its clerical staff? I know that Mr. Kan, one of six deacons of our district, is supported by St. Peter's, Chicago. No worthier or more useful man can be found in our Japanese field than is the deacon of Kanazawa.

FOURTH ANNUAL CONFERENCE OF THE SIXTH MISSIONARY DEPARTMENT

BY THE REVEREND EDWARD W. BURLESON

THE one shadow on the conference was the absence through sickness of the Bishop of Iowa. Aside from this, all was a glowing success. The perfect hospitality of the Minneapolis Churchmen, the thoroughness of the several committees, the *esprit du corps* of the whole delegation, made the visitors forget the inclement weather and remember only the common work and the common inspiration. The secretary's roll showed thirteen bishops: Minnesota, Duluth, North Dakota, Montana, South Dakota and his assistant, Colorado, Salina, Kansas, Platte, Kansas City and Missouri; fifty presbyters and some twenty-five laymen, beside which there was a goodly number of visiting clergy.

At the opening service in St. Mark's Bishop Brewer preached, proclaiming the immutability of the faith, offering a strong *pléa* for less selfishness—the great evil spirit of the age—for greater energy in proclaiming the Kingdom, more strenuous efforts toward unity, emphasizing the reacting inspiration of giving, and the Christlike spirit of institutional work, expressing also his willingness to license *pro tem.*, for occasions, the dissenting ministry as lay preachers.

After a bounteous luncheon at St. Mark's, the first session convened in the parish hall of Gethsemane. Bishop Edsall and Mayor Jones, the "jealous guardian of civic righteousness," made addresses of welcome which were responded to by Bishop Tuttle. Bishop Tuttle presided and Dean Davis was secretary. The afternoon was given to field reports from the several bishops. Bishop Tuttle commended the fine advance in the Missionary Apportionment work. Bishop Millspaugh spoke particularly of the work of Christ Hospital, Topeka. Bishop Griswold, from the youngest jurisdiction of the department, reported two

self-supporting parishes and progress on the \$40,000 cathedral. Progress in general and endowments in particular were the note from Colorado. Bishop Graves told his happiness at the \$50,000 pledged for a new school and asked the conference to petition General Convention to make a district coterminous with the state lines of Wyoming. "The Apostle to the Indians" gave good account of the work among the red men. Bishop Mann reported the fine work being done by the Church Hall at the Valley City Normal School, and urged greater attention to the needs of the students at schools and universities.

In the evening a banquet was given at Donaldson's by the Church Club, which was made particularly pleasant by the presence of the ladies. Over 390 enjoyed this social session, with its following speeches. The Rev. Wm. Wilkinson spoke forcibly on "The Sixth Department and Its Opportunity"; Dr. Cathell on "Some Aspects of Churchmanship"; Bishop Mann on the "Church Press"; Hon. J. T. Wyman on "The Wesleyan Movement"; Dr. Kramer on "The Woman's Auxiliary and Its Relation to the Church," and the Rev. T. Sedgwick on the "General Board of Missions."

On Friday Bishop Tuttle reviewed at length the apportionment in this department, and showed twenty-six parishes therein with a communicant list of over 100 giving nothing for missions in the fiscal year 1904-5 as against thirty-five the preceding year.

Bishop Graves presided at the conference where the Rev. E. P. Smith, Educational Secretary, gave an address on "Methods of Missionary Education," which called out considerable discussion and questioning.

"The Laymen's Forward Movement" was presented by Dr. Clark, the Depart-

ment Secretary, and virile discussion followed.

After noon-day prayers the Rev. H. R. Hulse spoke on the Men's Thank-offering. He reminded us that Jamestown was our birthplace and Philadelphia, in 1776, our coming of age, and cited the pointed story of one who after service said, "That was a pretty poor sermon," to which a small son replied, "What do you expect for one cent?"

At the afternoon session, Bishop Atwill presiding, Dr. Cathell spoke on "The Self-Supporting Diocese: the Relation of its Diocesan Missions to General Missions." The Rev. J. B. Van Fleet read a carefully prepared and exhaustive paper on "A Clergy Able and Willing to Cope with the Difficulties of the Small Town, the Supreme Need of the Sixth Department." Considerable discussion—wise, and some otherwise—followed, yet one had but to make a casual survey of the delegates to refute the impression of one speaker that the Church did not send good men to the small towns. A capital paper on "Our Colonial Responsibilities," by the Rev. H. R. Hulse, closed the session.

A Swedish service at St. Ansgarius's, Minneapolis, occupied the evening, when the Church's Scandinavian opportunity in the Northwest was emphasized and some most excellent catechising of the children of the parish was heard.

One of the most beautiful and impressive features of the conference was the service conducted by the Sioux Indians Saturday morning in Gethsemane. The personal devotion and the excellent music caused much comment. Directly following, Bishop Hare presided at the conference on Indian and Colored work. The Rev. Benjamin Brigham, of White Earth, gave a prime paper on "The Work among the Chippewas," and Mrs. H. W. St. Clair told of the lace work among the women.

The Rev. Mr. Deloria, of Flora, S. D., spoke tellingly on "The Good Things God gave the Indians before the Gospel Came," and closed by saying: "You

have helped us many years. You may be tired, but when you realize what you have done you should clap your hands with joy, for our Father has been using you."

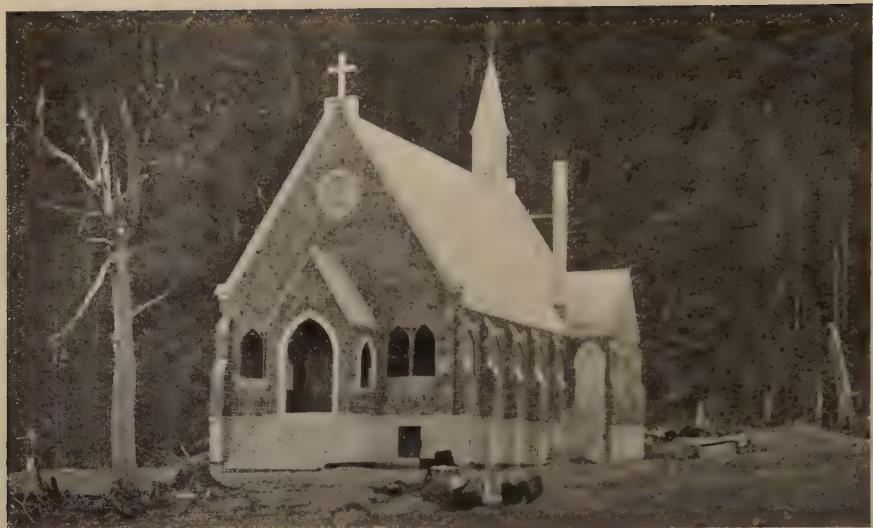
The Rev. John A. Williams introduced "The Colored Work" with a clear and earnest address. His answer to the trite objection that the race is incapable of receiving what the Church has to give, and cannot make the progress we expect of other races, was that the race *is* receiving them and *is* making the progress.

The chief resolutions of the business sessions were these: Messages of regret and sympathy to Bishop T. N. Morrison; petitioning General Convention for the erection of Wyoming as a missionary district; urging upon each district the importance of appointing a committee on general missions; appointing a committee comprising one from each district of the department to consider and report on the advisability of an educational Sunday-school commissioner for the department.

The next meeting will be at Des Moines in January of 1908, there being no meeting next fall, as it is the year of the General Convention.

Mass meetings were held in the auditoriums of St. Paul and Minneapolis on Sunday afternoon. Despite the rain the houses were crowded. The subjects: "The Church: Her Faith"; "The Church: Her Heritage"; "Why Should We Present this Church to the American People?" were treated respectively in Minneapolis by the Bishop of Salina, the Bishop of Duluth, and the Presiding Bishop; in St. Paul by the Bishops of North Dakota, Colorado and Montana. The choirs of the city made an imposing procession and rendered excellent music. The offerings were sufficient to defray the expenses of the meetings and leave a substantial sum for general missions.

High praise to Minneapolis for its fine discharge of the undertaking and its glorious success!



THE NEW CHURCH IN SEWARD, ALASKA

AN OPPORTUNITY IN ALASKA

BY THE REVEREND THOMAS JENKINS

A FEW weeks ago I chanced to meet a Churchman from an eastern city who was visiting Alaska. We were talking of recruits, and I asked him if he could not suggest a young, earnest priest for this field. He said he could not, nor did he feel disposed to do so, because even in his own city, back east, they had need for more clergy. I put this question to him: "Suppose your own parish were vacant, is there any other parish church to which you might go to receive ministrations?" "Oh, yes," he replied, "a dozen." "Now," I said, "suppose the mission here were vacant, what would the few faithful do for spiritual ministrations?" He had never thought of that.

But that is the problem in Alaska all the time. In almost any diocese in the States if a station is vacant there is an archdeacon, or general missionary, or parish priest, within a reasonable dis-

tance, who can and does give occasional services, baptize the children, marry the young, and bury the dead. But in Alaska if a vacancy occurs there is no one. Even the bishop could not be gotten within from one to six months. A vacancy here means spiritual starvation, amid conditions I venture to say unparalleled elsewhere in the Church's mission field. If anywhere on earth, surely in Alaska a man needs all the spiritual support he can get to stand up against the conditions of his life.

My nearest brother-priest is three hundred miles away, and the next one a thousand. There are five other missions between us unmanned, except by a deacon or a lay-reader. What do the people in these places do for the Church's ministrations? They do without. Think what it means. None of the uplifting and benign influences that come with a life that is kept up by the leavening



PANORAMA OF SEWARD, ALASKA

power of the Church. On the other hand, there are vices, unspeakable and without restraint, drawing away so many of the best into their degrading grasp. And then the children we are rearing amid these conditions—what of them? What may we expect them to be?

At the beginning of June the bishop asked me to leave the work at Ketchikan for two or three months to go twelve hundred miles to the westward to see what could be done at Seward. Seward is a railroad town first of all, with about eight-hundred white people. The Alaska Central is building a railroad from Resurrection Bay to the interior of the country, aiming eventually to reach Fairbanks, five hundred miles from Seward. At present fifty miles are in operation, and plans are matured to complete the line at the earliest possible moment as far as the Matanuski coal fields. This means the opening up of a country which is known to be very full of rich mineral and fuel land. An inrush of people may be expected as the road advances. The past summer a thousand men were employed in construction, and hundreds of prospectors were out many miles ahead of the furthest operations. When this road is completed Seward will be the most important town in all Alaska.

It took eight days by steamer from Ketchikan to Seward, and a more delightful voyage could not be desired. Perhaps nowhere on the American continent does one see so much natural grandeur as along this southwestern coast. Scenery, however, is not the burden of my story. Having visited a number of camps and towns on our way—prosperous Valdez among them, where the Church has a good hold and is felt for the wholesome work she is doing—we reached Seward. The Church people, of whom there are a good number, were glad to see a clergyman among them again. I was happily surprised to find that so much had been done toward making the Church permanent in the town. The bishop had made one visit,

and the Rev. F. C. Taylor, of Valdez, at a cost of considerable money and much time, had gone over about once in two or three months for a year and a half. Under his guidance a church was being built, quite the handsomest in all the country, the little cathedral church in Sitka not excepted. The people were all interested and anxious to see it completed. The first thing was to arrange for services on the following Sunday. Heretofore service had been held in a house, or an office, or a hall. With a little clearing up and fixing the good people made the basement of the church building quite a fit sanctuary for our first service. On Sunday morning at 8:30 we celebrated the Holy Eucharist, and what a blessed service it was! At eleven o'clock I said matins and preached.

I stayed there nearly two months, and during that time was able to size up the situation and learn the religious needs of the town. I can freely say that so far as my observation has gone there is not another town along the whole Alaskan coast that offers so good an opportunity for telling work as this. There are numerous young men connected with the railroad who welcome whatever efforts are made for the betterment of life among them. I saw more young men living in tents and cabins and cooking for themselves than I have seen anywhere else. During part of my stay I lived with some of them and I never enjoyed myself more.

We organized a Sunday-school which promised well; and a branch of the Woman's Auxiliary, which I hope will develop into a band of earnest and devout workers for the Church there and elsewhere. There were some who knew of the Auxiliary and were anxious to have it among them. Two good leaders were found and I am sure if nothing else succeeds they will make that a success. We also organized an Altar Guild among the young women, and a more enthusiastic little guild I never saw. They literally filled the little sanctuary with flowers every week. And by the way, I

counted sixty different varieties of wild flowers growing on the hillsides near by.

And now what does Seward need? First of all, she needs a priest. The rest will then come. The church is all but finished, as may be seen from the above picture. The basement, which is eleven feet high to the ceiling, is to be used for a reading and recreation room. This is such a necessary thing, and will do a great deal of good if rightly managed. The furniture for the church is promised by St. Peter's Church, Chicago. The president of the railroad is a member of St. Peter's parish and has taken a great interest in the work. Through him the railroad gave \$500 worth of lumber besides helping in other ways. The building has a heavy debt, owing to the great cost of material and labor and also because it had to be built in winter when workmen could be gotten. The people are trying their best to reduce the debt, but \$2,000 is a good deal for a few people to raise when most of them have already done nearly all they can. Rates of interest are very high in Alaska and so to borrow money only adds weight to the burden.

A hospital is to be built. The townspeople have promised to erect this without cost to the Church if the bishop will accept it when done. To help this, Mr. Frost, the president of the railroad, has promised \$500, and the railroad \$500 more. The question is, Shall we be able to accept it when done? Or shall it be left to someone else who can promise a man for the field?



A MISSIONARY'S WISH

“WHAT appeal to me most of all in THE SPIRIT OF MISSIONS are the accounts of the domestic missions in the territories and the little towns and scattered places. I wish I had millions to build them up as the missionary bishops and workers so earnestly long to do.”

*From Miss Bertha W. Sabine,
Anvik, Alaska*

THE YEAR'S WORK IN NORTHERN WISCONSIN

BY THE RIGHT REVEREND R. H. WELLER, D.D.,
BISHOP-COADJUTOR OF FOND DU LAC

WE have little in this diocese that would rank as interesting news—only hard, quiet, self-sacrificing labor, with—on the whole—very steady progress.

We have a population of 750,000, scattered over a great territory, with no important or large city. More than half of these people are foreign-born, and there are whole counties where there are few people whose mother tongue is English. Of the English-speaking people comparatively few are of Church parentage. The foreigners are for the most part Romanists and Lutherans. Of the second generation of these there are many who lapse, desiring to be Americans. Our confirmation classes are composed largely of these. But the home influence is generally against them, and because they are foreign they have no money—so the problem of support is a very difficult one.

Just at present we are rejoicing over the largest number of clergy, by far, that we have ever had. This, however, involves considerable responsibility financially. Beside the Indian work, supported by the Board, we have appropriated this year for the support of our missionaries, \$4,700. Of this, \$1,900 comes from the Board, leaving \$2,800 for us to raise in the diocese—\$1,000 more than we have ever raised before. This may seem a small sum beside the large figures you are accustomed to, but the total average income of all our congregations for local work is only slightly over \$35,000 per annum. This, not counting our mission money, and after paying for heat and other current expenses, has to support more than forty clergy. As we have practically no endowment, in order to raise my own salary, of \$2,500, we have to assess seven per cent. on the average annual income of

each congregation. After paying this assessment, it is very difficult to get eight per cent. more of the average annual income of each congregation for diocesan missions! So a very heavy part of our labor is to get money to support our missions.

This year we have opened or revived missions at eight different points. We have purchased rectories at Marshfield, New London and Oconto, though there is still a heavy debt on each of them. We have laid the foundation for a rectory at Medford and have about \$300 on hand toward the completion of it. We have nearly completed a guild hall at Oneida, and raised nearly \$2,000 toward one which we hope to build this autumn at Rhinelander. We have built a church at the mission at Amherst, and laid the foundation for one at Abbottsford, having also about \$300 on hand toward its erection. I confirmed during the past year the unusual number of 503, and our diocesan list of communicants has grown from 4,703 to 5,133, an increase of 430, or more than nine per cent.

These are the principal tangible results of our year's work, but they do not tell the story of self-consecration and self-denial, and the hard, patient, steady struggle of our clergy in poverty, against impossible odds, and without tools to work with, until my heart beats with the joy and the pain of it. God bless our clergy, who win so much in the unequal struggle, and may He put it into the heart of some man or men of wealth to know how much a very few thousand dollars for a very few years would do in laying the foundations of the Church in this rapidly growing state, and among the people of our own flesh and blood! The gates are open now—a few years more and we may beat our hands against them in vain.

THE ENTRANCE TO YELLOWSTONE PARK





THE CHURCH AT GARDINER, MONTANA, AT THE ENTRANCE TO YELLOWSTONE PARK

AT THE GATEWAY OF YELLOWSTONE PARK

BY THE REVEREND J. F. PRITCHARD

WITHIN the past year a very neat, substantial stone church has been built at Gardiner, Mont., the gateway city to the National Park. Here the tourists leave the railway and go by stage through "wonderland." The church is built about a stone's throw from the great archway, the corner-stone of which was laid by President Roosevelt when he visited the park. The church shows up prominently to tourists as they board the coaches for their trip. A very unique feature of the building of this church is that we had not one communicant in the place. With true western generosity, the residents of the little town pulled all together with the missionary and \$2,000 were raised and the church was paid for. Two hundred dollars were given by the Church Building Fund Commission, the rest was raised by popular subscription.

Bishop Brewer gave an eight-day mission in the church in March; and sixteen persons were received by baptism and seven confirmed. The people are very much interested, and the attendance is good. I go there twice a month, and expect a large class for confirmation next July. The church is without any furniture, as we wanted to finish without debt. It is seated with common chairs. The bishop gave \$100 for the furniture. About \$200 more will complete it. When this is done we will have a good church. Perhaps someone who has visited Yellowstone Park may see this, and would like to send something for the furniture. I consider this church a great thing. Tourists from all over the world who do not wish to travel on Sunday can worship in a church in this far western land and rest on God's holy day.

SOME IMPRESSIONS OF THE BRAZILIAN EPISCOPAL CHURCH

BY THE RIGHT REVEREND EDWARD FRANCIS EVERY, D.D.,
BISHOP OF THE FALKLAND ISLANDS

THIS paper must not be thought to be a solid criticism upon the work of the American Church in Southern Brazil, but merely the impressions of a visitor who was received with the most delightful hospitality and given, perhaps, exceptional means of looking into and understanding the work of the mission during a two or three weeks' visit. To my mind, then, it appears to be a model mission of its kind, *i.e.*, just what a Church mission ought to be in a Latin-American, nominally Roman Catholic, land. No doubt it owes much of its clear and incisive character to the fact that the American Church, as a Church, is thoroughly convinced that such missions ought to be. If the missionaries were hampered by a latent sense that they ought not to be there, or that at all events a large part of the Church at home disapproved of their proceedings, the result would be naturally a certain weakness and tentativeness about their position and work. I am given to understand that the American Church was in a large measure converted to its present point of view by the facts revealed by the mission actually begun; in other words, that the attitude of the Church is the result of the mission quite as much as that the mission is the outcome of the Church's unanimity. But the present result is the same—the Church at home whole-heartedly convinced and the mission abroad consequently forging ahead, without scruple or fear, assured of its position and fully conscious of the work to be done, measuring how difficult and delicate it is, but nevertheless realizing that it ought to be done. There is always a reward to those who are perfectly clear as to what they want and why they want it, and I think the mission has this reward—in absolute lucidity both as to principle and method.

Then the mission strikes me as thorough and well planned. This is saying a great deal, because surely even the great Anglican Church herself is only just now settling down after painful experience and much failure, to definite lines of missionary work. Not only has much of that work been tentative and experimental hitherto (that, perhaps, was unavoidable, and the waste implied is hardly to be condemned), but there has been a lamentable lack of forethought, and the experience which others have gained has often not been used as it might. Especially does it seem to be true in Latin America that much missionary work, though by no means all of it, is desultory, casual, formless, individualistic. The work of the American Church missionaries is in marked contrast to this. They have come to the State of Rio Grande do Sul to set up reformed Apostolical Christianity, they enter the great centres of population, build their churches in the principal thoroughfares, start with their own definite standard of worship, simple but intensely reverent, train, and throw their chief strength into training, a qualified and capable Brazilian clergy, and from these centres they expand into the smaller towns and villages gradually covering the state with the network of their organization and fully prepared to expand northward when the time comes. They present the picture of a church which has laid its foundations and chosen its methods and organized itself, not merely for present needs but for all possibilities of future expansion. Whatever happens in the future the Church in Rio Grande, thoroughly organized under its bishop, will not, I think, be caught unprepared. The whole position has been carefully thought out beforehand.

Then I was struck by the thorough-

ness of the work. Again this statement means more, from an Englishman, than is at first apparent. American superficiality is not as a rule understood by Englishmen. They do not see that if Americans are superficial, they are so deliberately, on principle and for effective practical purposes. Helped perhaps by their vast country and inspired by the thought of the untold possibilities of its development, Americans take a large view of life and the field of human activity generally. Now it is obviously impossible, if this whole field is to be cultivated, to do much more than scratch the surface of it, for life is too short for more. But the American thinks this worth doing and does it. The Englishman, on the contrary, prefers to dig deeply in one or two directions and to remain ignorant of the rest. No doubt he has a right to his preference, but it frequently makes him unfair in his judgment of his American cousin (or may I not say brother?), who prefers to range more widely, though necessarily more superficially. However, my point is that American superficiality is purposeful and sincere and does not arise from any defect or failure. Hence he can be as thorough as the Englishman when he wishes, and when the cause of the Church of Christ is concerned most emphatically he does wish it, if I am to judge by the Church in Brazil. I hope I may be forgiven if I seem to have labored this point somewhat, because we Englishmen do not look across the Atlantic as a rule for instances of thoroughness in work. We do look for examples of energy and skill and boundless resource and daring, but not, I think, so much for thoroughness. Hence I was delighted with the thoroughness of this mission as it appeared to me.

The Brazilian Clergy

Take the case of the Brazilian clergy. I suppose, had they wished it, the missionaries might have had twice the number of clergy if they had been willing to lower their spiritual and intellectual

standard or send men to work with inadequate support. But, bearing in mind the vast spiritual issues involved, they have preferred quality to quantity; their clergy, carefully selected, have a thorough and systematic three years' training under the strongest and most experienced members of the staff, indeed under the eye of the bishop himself. No pains are spared to make what is, humanly speaking, the fountain of their missionary endeavor pure and wholesome.

Mission Methods

Again, I have mentioned the standard of public worship which has been set, simple yet reverent. But clearly, if this were all, if nothing additional to the Church's services were provided in a newly-organized missionary community, the churches might be filled with merely formal worshippers and people of unchanged lives. But this want is foreseen and met. In addition to the usual methods of Sunday-school and parochial visitation (both of which agencies by the way are as effective in Latin as in Anglo-Saxon lands) there are more informal services in church and Bible-classes with clear and definite instruction. I was present at such a class in the church at Porto Alegre and was impressed not only by the numbers attending it but by their interest and devotional spirit. The Brazilian Church will have no formal converts; it aims at making them whole-hearted in their faith, enthusiastic and instructed. This particular work was perhaps all the more remarkable, because it is in the charge of a Brazilian clergyman, himself the product of the mission. Indeed, it is the chief triumph of the mission that it turns out such men as these.

Representative Congregations

Let me note also the representative character of the congregations. Most missions in South America, so far as my experience goes, attract only the poorest class, and I thank God that these are attracted. I do not forget how the

"weak things of the world" were chosen in apostolic days. But surely something is amiss if *only* the poor are attracted. In the Church in Southern Brazil this is not so. Every class appears to be represented. There is no lack of cultured and educated people in addition to the mixed and dark-skinned lower classes. In other words, the Gospel as preached by the Church, appeals to all elements in the Brazilian nation and is evidently capable of moulding the nation's life. That is a very great fact of the services themselves.

Reverent Worship

I was most impressed by the Communion Service, partly perhaps owing to its well-known differences from our own, but also, I think, by its happy combination of what I have usually regarded as widely divergent practices. I mean this: Those who are primitive and apostolic in making Holy Communion the chief service of the Sunday too often encourage the evil, as I must hold it to be, of non-communicating attendance. Those, on the other hand, who insist very properly on a communion devoutly and willingly made, too often allow the great service to be relegated to a secondary place; it appears and sometimes becomes a mere adjunct to another service. I remember, some years ago, that one of the points which Mr. Eugene Stock noted during a missionary tour in the United States was that some practices which at home were still regarded as having a party significance had there emerged from that stage, no doubt to the great gain of all concerned, and were adopted by all schools of thought alike. The Church in Brazil seems to have achieved a somewhat similar success. The service is rendered quite simply, yet no one goes out after the prayer for the Church Militant, all who are confirmed communicate devoutly. The *Ter sanctus* and *Gloria in Excelsis* are sung to easy music, and the impression is that of a real Eucharist, not only a

communion of individual souls with God, but also a joint thanksgiving on the part of the Church for man's redemption.

The Old Church a Leader

Briefly to touch on two other points: I was struck by the absence of day-schools and the cordiality of the Church's relations to other Christian bodies. This latter relationship was certainly not gained by any surrender of principle, but rather by the frank recognition of the good work which others are actually doing. And the result of this large-hearted recognition appears to be that representatives of other churches look up to the old Church to lead. I suppose that is not to be wondered at, when we remember the Master's words "Give, and it shall be given unto you."

The Possibility of Future Schools

The absence of schools is striking because usually schools form a strong element to evangelistic work; but I know they were found to be too all-absorbing and tended to throw the preaching of the Gospel into the second place. As the mission develops, however, I am disposed to believe schools will become a necessity in building up the regenerated race which is to be.

All Things to the Brazilians

And one point more. I marvelled at my American friends' adaptability. I admire the sturdily American bishop and clergy who become Brazilian for the Brazilians' sake that they may win Brazil. Such conduct is of the very essence of the Gospel, and no wonder that their whole-hearted, level-headed work most evidently wins the Divine blessing. Most heartily can I congratulate the Church in America upon a living strong mission which goes a long way toward solving one of the most difficult missionary problems which our Church has to face.



THE OLD ARMSTRONG HOUSE, NOW IOLANI SCHOOL

A PRESBYTERIAN'S VIEW OF THE WORK OF BISHOP RESTARICK

BY CHARLES MULFORD ROBINSON

IS it not hard luck that a loyal Presbyterian, asked to record in an Episcopal magazine his observations of the conduct of Episcopal missions in the remotest islands of the sea, should find nothing to criticise? He has such a good opportunity to voice opinions on how the work could be better done that it is chagrining to confess that he admires, precisely as if he were only an Episcopalian himself! But let him hasten to say this, in his most terrifying Calvinistic whisper: Perhaps things are worse than they seem.

It is hazardous to generalize from a particular experience; but the fact may be recorded for what it is worth that the Presbyterian had no sooner let it be known that he expected to go to Honolulu than he began to hear about Bishop Restarick. At home, in New York State, letters and cards of introduction were kindly sent to him. At Denver, where he stopped *en route*, these multiplied. In Southern California, where he stopped again, they gathered volume. It was like the game in which the seeker is said to

be growing "warmer" as he nears the object of his search. It became a sort of joke that reached its proper consummation when, from the steamer's deck, the loyal Presbyterian had the bishop excitedly pointed out as standing on the dock.

There were a great many other people on the dock—no doubt some of them Presbyterians—and the position was not a rare one for the bishop. The sole significance would seem to be that the bishop is very much, as well as very widely, loved. His unassuming character, his quick, nervous manner, his frank friendliness need no description in this place; and they have won for him the same position in the hearts of Honolulu people that they did in the United States.

The new field has presented to Bishop Restarick unusually interesting problems. One does not think of the Hawaiian Islands as so very far away; but they are further from the mainland than any other inhabited islands in the world; and the missionary field, which is called domestic since the Stars and Stripes float from the Government building, is



BISHOP RESTARICK AND SOME OF HIS CHINESE PUPILS

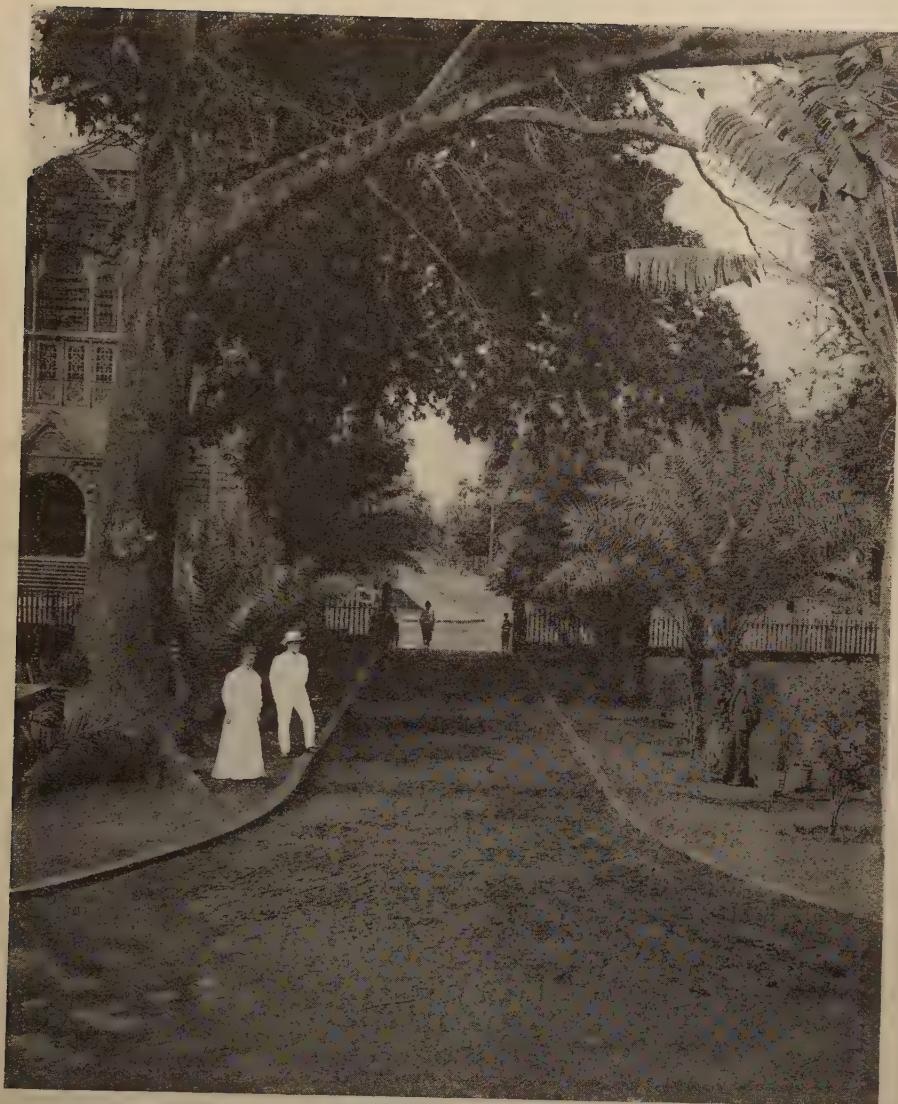
really foreign as concerns the elements with which it has to deal. And yet it is foreign plus something, for added to the usual missionary zeal there must be a special sense of obligation, of responsibility, and of an indefinable civic stimulus, a wish to create worthy citizens.

I saw nothing of the work which the Church is doing outside of Honolulu, and especially on the other islands—where white people are few. This undoubtedly has vast missionary importance; but in Honolulu it was interesting to observe how the dual nature of the problems had been recognized in the institutions created to deal with them. In addition, that is to say, to the missions—to the Hawaiian, Chinese and Korean congregations, that one would expect—there are day-schools, night-schools and boarding-schools, some settlement work, and a new lodging-house for men where cheapness means neither degradation nor temptation. St. Elizabeth's home in the Oriental section of the city comprises, with its pretty house and lovely little garden, an obvious

oasis of refinement and culture, from which extremely valuable lessons—a Presbyterian may be pardoned for thinking—are some not taught out of the Prayer Book.

The vesper service on a Sunday afternoon at St. Peter's Chapel is impressive as a glimpse of a foreign mission. Here a Chinese preacher reads the service in his own language to a room crowded with Chinese, the men on one side and the women and children on the other. They are in native costume, and have Chinese prayer books, and are exceedingly devout. A little girl with salmon-colored threads braided in her hair, no skirts and pink pantalets that came to her ankles, found our places for us; and so there was taken to our hearts a missionary sermon without knowing a word the preacher said.

Iolani School, a large boarding and day-school for boys, which is connected with the cathedral, occupying the former home of General Armstrong. Here one finds a polyglot assemblage. Indeed, on entering the central recitation room, one is confronted by a motto printed on the



ENTRANCE TO IOLANI SCHOOL

opposite wall in three languages, of which none is English. The translation, significant of the work's civic phase, is "Be a Man!" And this, in its Christian interpretation, is what all these youngsters—Chinese, Japanese, Hawaiian, Portuguese, Korean—are trying and learning to do. The dormitories, with their snowy little beds; the schoolrooms, with their discipline and courtesy; the kin-

dergarten, where the bishop had the tiny Chinese children sing for us about the narcissus; and the girls' school, where sewing, cooking and housekeeping are taught as well as academic and ecclesiastical subjects, illustrated the vigor and the broadness of purpose with which the Church has grappled its problem. Surely if the Church is fortunate here in its representative, he is fortunate in the

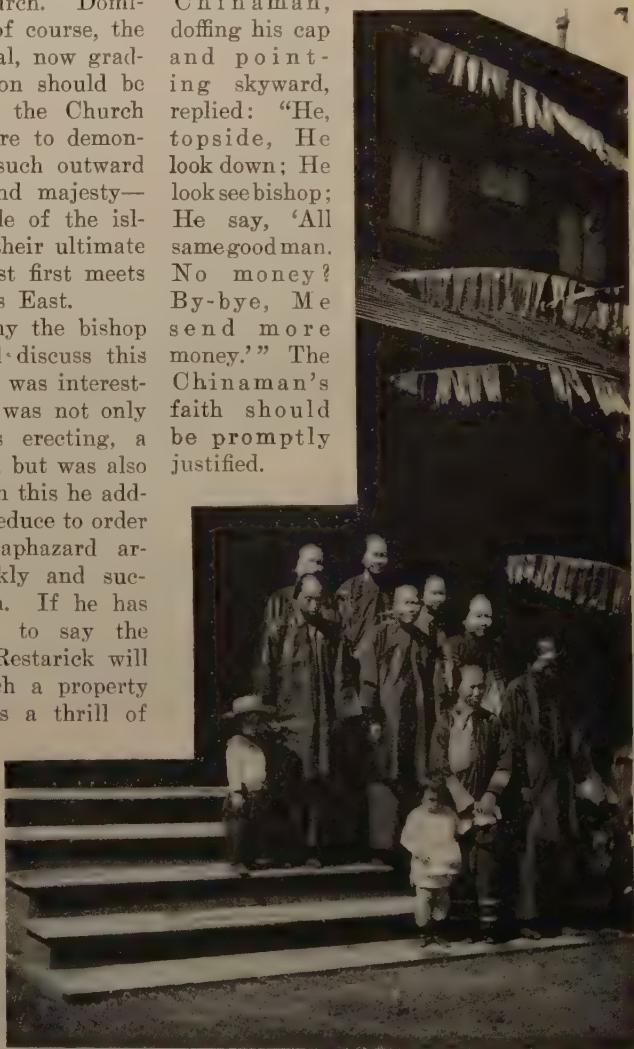
workers who have gathered about him. Of them, if one would particularize, first place may be given to Canon McIntosh, who, after decades of service, is still young in heart and zeal.

The girls' school, its verandaed houses enclosing with cloister-like effect a quadrangle, in the centre of which rises a tall stone cross, is called The Priory. It is part of the tract on which is the cathedral, the bishop's house, St. Peter's Chapel, Iolani School, and the kindergarten—the group vividly centralizing the activities of the Church. Dominating the group will be, of course, the new and beautiful cathedral, now gradually rising. Its completion should be facilitated, for never has the Church had better chance than here to demonstrate to her children by such outward token her pervasiveness and majesty—here, whither all the people of the islands must come whatever their ultimate destination, and where East first meets West, and West first meets East.

There was no reason why the bishop and a Presbyterian should discuss this phase of the matter; but it was interesting to me to see that he was not only planning, and by degrees erecting, a large and beautiful church, but was also replanning the grounds. In this he added to them, that he might reduce to order and system the former haphazard arrangement, and was frankly and successfully beautifying them. If he has the opportunity, which is to say the money and time, Bishop Restarick will here create for the Church a property able to give her travellers a thrill of pride, both for the Church's work and its appearance. And even an outsider—perhaps an outsider more easily than a Churchman—soon learned that at the beginning at least his task had not been easy. But now he has completely won his way locally, and the one great need,

I fancy, is sufficient outside encouragement. It should, in fairness, be added that in his work of beautifying Church property the bishop is very remarkably aided by the ability and good taste of one of his clergy, the Rev. Mr. Usborne, of St. Clement's. He composes poems with plants—the sort of thing one wants to find in Honolulu.

To an old Chinese carpenter, who had long done odd jobs on Church property, the bishop said: "John, soon no more work; bishop has no more money." The Chinaman, doffing his cap and pointing skyward, replied: "He, topside, He look down; He look see bishop; He say, 'All same good man. No money? By-bye, Me send more money.'" The Chinaman's faith should be promptly justified.



LIFE IN ALASKA TOLD BY LETTERS

A vivid picture of life in the Far North as lived by our missionaries may be found in the following extracts from letters recently received. We give them in succession and trust them to tell their own story:

Miss Emberley writes from St. Matthew's Mission, Fairbanks, Alaska, on May 8th:

OUR last letters were well worth what it meant to get them here, and that is saying a very great deal, for they came on the first mail we have had for a month, over the trail from Valdez.

We are in the midst of the "break-up." Last week the ice went out of the slough, and a wonderful though somewhat awesome spectacle it was. The great ice cakes carried along by the swift current swept everything before them. From the river bank in front of the hospital we watched the Fairbanks dock with its small frame storehouse collapse like a heap of jackstraws into the river when the ice struck its supports, and a few minutes later one of the largest steamers, which had lain all winter by the bank, had her side almost completely torn out and reeled a hopeless wreck into the stream. Several other steamers have suffered great damage and one on the Tanana just below Chena was sunk. The going out of the ice is the event of the year. It makes a "sourdough" out of a "chachao"—or, to translate, an old resident out of a tenderfoot, but I am glad it comes but once in twelve months.

In hospital we are busy—have had a very busy winter which has taxed us all to the utmost. We have had all our beds filled a good part of the time. A few days ago I had to turn a convalescent out of his bed at half-past three in the morning to make room for a man who had just been brought from Salcha, sixty miles up river, where he had been terribly scalded from his hips down in boiling mud. Four days he had been on that awful trip—four days in an open boat following the ice down stream to get here. The men who brought him risked their lives and his, for the river was full of running ice, and several times they got

into the water. There was no way of attending to his injuries on the way, and you can imagine his condition when he arrived. His legs are terribly burned, and it will take months to heal them; he suffers terribly, but we hope to save his life.

We have one dear little baby in the hospital—eight pounds and about twelve inches of baby girl. Our work is very largely among men, and we have enjoyed having the little mother, and the baby fresh from the Paradise trail.

We are all pretty well. Miss Carter looks forward to going to the Koyukuk this summer. Dear Miss Farthing goes for her well-earned furlough, but she must come back. My winter's tasks have left me very small margin of time for letters. Every morning before six o'clock I am upstairs looking after my sick folk, and every night lie down tired but thankful for the work of the day. We have had a very severe winter, 65 degrees below zero our minimum.

Fairbanks continues to grow and will be a good camp for years to come. The Jesuits are to put up a hospital here this summer, which of course will lessen our number of patients, but if St. Matthew's should even cease to be now it has accomplished a blessed and glorious work, and has justified all that it has cost—both in money and work.

I wish you could see our Junior Auxiliary. We have a splendid branch of almost forty-five children. The last meeting, Saturday, May 5th, was held in Mr. Betticher's little one-room log house. Thirty-five children and eighteen dogs mustered, and the youngsters brought in round sticks from the adjacent woodpile for seats and had a merry and enthusiastic meeting. They have been organized since January and have already given a hymn-board to the church, several dozen towels to the hos-



The staff at Fairbanks. From right to left: Archdeacon Stuck, Bishop Rowe, Miss Carter, Miss Farthing, Miss Emberley, Mr. Betticher, three Japanese orderlies

pital, and given an entertainment, the proceeds of which went to Miss Carter for hospital expenses.

Mr. Betticher is perfectly splendid with children, indeed he is liked by all the people.

¶
Miss Farthing writes from Fairbanks, May 7th :

IT hardly seems possible that my five years in Alaska are nearly over; it certainly, on the whole, has been a very happy time, and I have enjoyed my work very much, though in looking back there are so many things I might have done differently and much better. If all goes well I shall visit my home people this year; still, if when the bishop comes in he should need me, I would gladly stay another year. Our work here has grown and strengthened. The hospital has kept us hard at work, for we have been very busy; all the beds occupied most of the time. The church is doing well: we have by far the largest Sunday-school in town.

¶
Miss Emberley, September 12th :

WE have just lost Miss Carter and Miss Farthing. We watched them out of sight down the river last Sunday morning and turned with very lonely hearts from that to the morning service. I am sure their last view of the mission from the steamer's deck was one they will always be glad to remember. The bell was ringing for morning prayer and people were gathering at the church. A group of natives were squatted just outside the gate with two little babies they had brought for baptism. A number of our Sunday-school children and a good many grown-ups were gathered on the



Altar at Fairbanks: Carved by the ladies of the mission under Miss Emberley's direction, during their brief moments of leisure

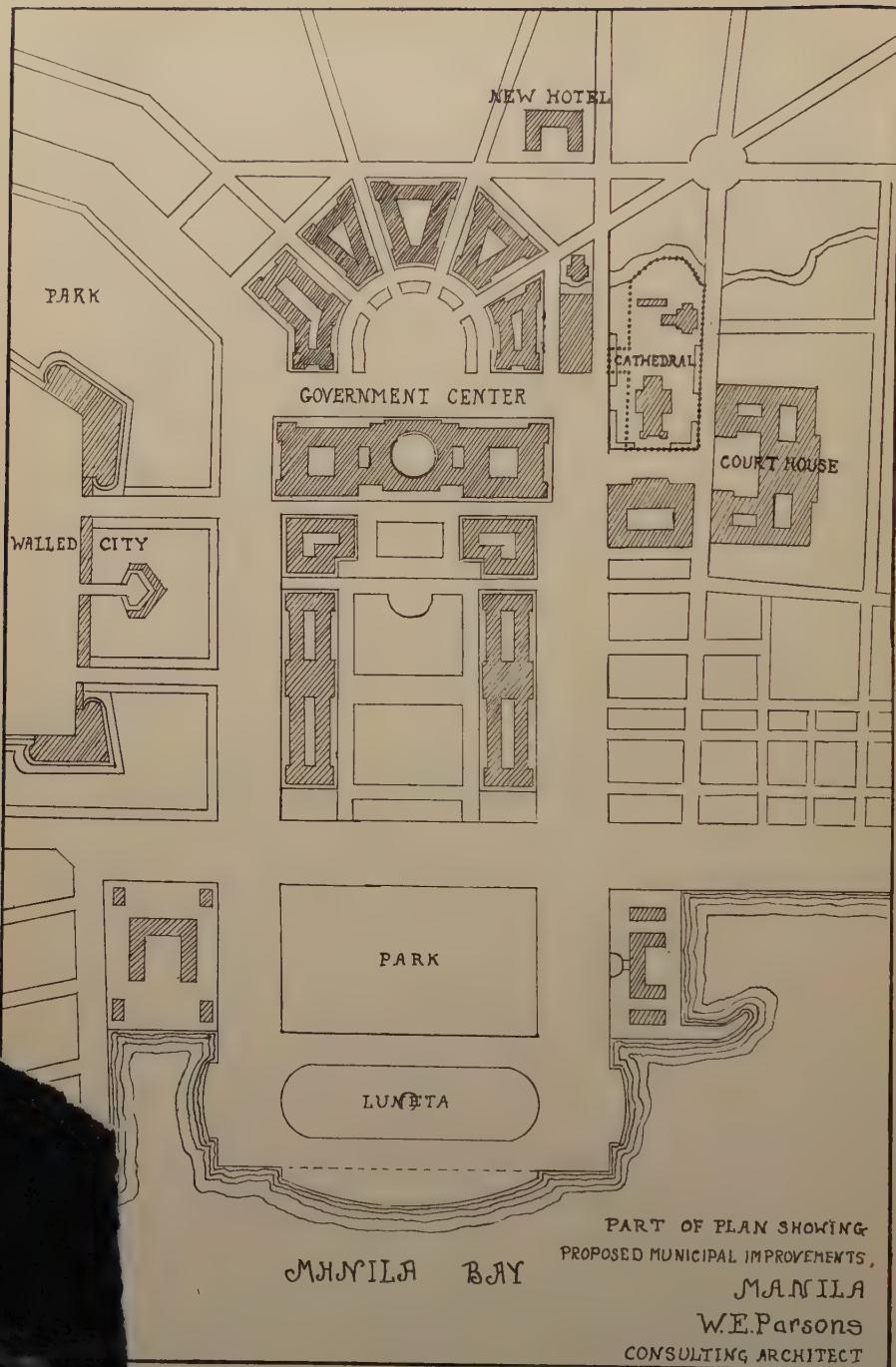
banks to see the last of them. They will be missed more than I can tell.

Do you know, this work at Fairbanks—the church, the hospital, the reading room, the distributing centre for magazines, and now the centre for the new paper—is a tremendously important and interesting one! I am more and more impressed with the sense of what a privilege it is to fill even a small corner in such a work. And here we have all felt in a special way the warm and cordial sympathy and support of the Church at large. In so many ways the circle of work is such a complete one; we are working together with the Church at home in such a close way. You send us reading matter and we hand it on to the dwellers on the borders of the world; you send us hospital supplies and we can by means of them give relief and comfort to the same people in their need; we need money for daily expenses, and you help the people here to get it for us by sending the articles for a bazaar. We should be very ungracious indeed did we not appreciate all this and if we were not glad and proud of the position we

hold in the endless lines of the Church's army.

Archdeacon Stuck, September 14th:

I HAVE witnessed two departures this summer that have been very touching—the departure of the Prevosts from Tanana and the departure of Miss Carter and Miss Farthing from Fairbanks. At Tanana the bank was lined with a weeping and wailing native population; they saw their friends and protectors leaving them, and child-like, they knew not what would happen and feared all sorts of things. It was a great tribute to the long labors of Mr. Prevost and the loving care which his wife has exerted. Miss Carter and Miss Farthing left last Sunday on a crowded steamer, almost everyone in the town going down to the wharf to see them off. The cabin was piled with offerings—membrances—fruits and flowers—all sorts of comforts. They were surrounded with numbers of men who came to see them off and wished them God-speed. There was never more genuine regret over anyone's leaving anywhere.



L property enclosed by dotted line

RAM SHOWING LOCATION OF CATHEDRAL PROPERTY IN MANILA

Copy by E.W.

PHILIPPINE NOTES

THE CHURCH AND THE CITY

THE accompanying drawing shows the relation of our cathedral property in Manila to the plans now under consideration for the development and beautifying of the city. It is evident that the site is an exceedingly valuable one. A hotel syndicate is preparing to erect a large modern structure in the immediate neighborhood, though at a distance that will not interfere in any way with the cathedral or parish house, while sufficiently near at hand to enable both to reach a considerable number of people. The main street on which the cathedral stands is destined to be the most important street in that portion of the city. Bishop Brent says: "The cathedral rapidly approaches completion, the dome and towers being now finished and the interior work rapidly progressing."

THE CHURCH AND THE IGOROT LADS

THE establishment of a new school among the Luzon Mountains is not free from difficulties, as Bishop Brent realizes when he says: "We have had the usual perplexities and difficulties in connection with our new school in Baguio, but I am hopeful about its outcome. To succeed in getting the boys to leave Bontoc was a great triumph, as the majority of them had never been five miles from their home, and the Igorot is a very domestic person. They have had a term of nearly four months, and it has seemed wise to us to allow them a holiday before Mr. Clapp sets his face toward the homeland."

THE CHURCH AND SOCIAL RIGHTEOUSNESS

BUT the bishop's work in the Philippines is not confined to material needs nor to the care of native boys. The time comes when not only the bishop but his helpers must speak with no uncertain note to their own countrymen concerning even elementary morals.

"Mr. Johnston," says Bishop Brent, "has done a fine bit of work here in connection with the Moral Progress League, a movement that bids fair to check the progress of gambling in the islands. I am sorry to say that such support as has come from the Commission has not been as spontaneous and vigorous as we had a right to expect. On Sunday I took occasion to speak to the American community about their own bad habits, and I am hoping for some movement to begin, especially among the women of Manila."

SPIRIT OF MISSIONS WANTED

THE following numbers of THE SPIRIT OF MISSIONS are wanted for the file of the Woman's Auxiliary of Western New York. Desirable numbers are offered in exchange. Address, Mrs. H. W. Blake, 777 Seventh Street, Buffalo, N. Y.

1837, October and November; 1842, June; 1843, all but May, June, October and November; 1844, all; 1845, January, February, September, October, November and December; 1846, all but January, May and September; 1848, June, September, October and December; 1849, all but July and August; 1850, all but February, April and May; 1851, all; 1854, March and October; 1855, March and April; 1856, April, June and October; 1857, all but January; 1858, all; 1861, June; 1868, April; 1872, February; 1888, April; 1897, February.



THE DISPENSARY AT WUSIH

A MEDICAL OPPORTUNITY AT WUSIH

BY CLAUDE M. LEE, M.D.

THE point of view of all new arrivals in China is, from their western training, necessarily similar. Hence I shall not attempt to give my first impressions of the great empire, there having been many before me to tell how things looked to them. Besides, when one's experience is only in one province, and in a small part of that, the outlook upon the Chinese Empire generally is limited. But after five months' residence inside the walls of a Chinese city, with the mind fixed on it thoughtfully, and with a view to the needs of a mission there, the impulse to tell of those needs becomes imperative.

The city in question, Wusih, is one of the busiest cities of perhaps the richest province in China. It has a population of over 100,000, and is situated eighty miles from Shanghai, and thirty miles from Soochow, the capital of Kiangsu Province. Passing under the walls of the city is the grand canal leading to the Yang-tse-kiang, thirty miles away. This canal, built during the Mongol dynasty (thirteenth century), by the celebrated Kublai Khan, is "one of the greatest and most useful of China's in-

ternal improvements." In addition there is a railroad running from Shanghai to Wusih which will eventually connect with Nanking, at one time the capital of the empire. These things, together with the fact that the surrounding country is fertile beyond the dreams of an American farmer, go to make Wusih a strategic point of inestimable value in setting forward the Master's work.

In this busy city reform is rife. Recently public meetings, gotten up by the natives themselves, have been held so to influence the people as to cause the abandoning of foot-binding and the use of paint on the faces of the women. Five years ago the pupils in the city schools numbered about 200, now there are over 1,000. It is freely acknowledged that the schools of the various missions are the best in China. Ours in Wusih is at a standstill as far as extension in numbers is concerned, many boys desirous of becoming pupils being turned away on account of lack of room.

In all this prosperous and awakening city the only physician, prior to March of this year, was a foreign-trained native whose success in the practice of medicine (he does no surgery) is proof

of the regard in which foreign methods are held.

Already the evangelistic end of the mission has made a start. About five years ago a small piece of land was bought, through the efforts of the Rev. G. F. Mosher. On this was erected a semi-foreign house, now occupied by the foreign staff, which consists of two families, both living in the one small house. In addition to these two families there must be housed the few drugs and instruments possessed. These, occupying two sets of shelves and a press, constitute the "dispensary," which is in the store-room. This is ten feet by twenty, one-fourth of which is "dispensary." In these dusty and septic quarters wounds must be dressed, the sick examined, and drugs dispensed. Moreover, when the door is opened our "dispensary" is cut in half, and with the door closed one would suffocate. In these cramped quarters it was necessary to amputate two toes, in an emergency case, the operating table being a large box. The case in question was that of a railroad "coolie," who had his foot badly crushed by a truck running over it. The amputation was necessary to give the poor fellow a safe trip to Soochow, thirty miles away, or eight hours away in time, as he travelled by native boat. In Soochow he could get the hospital treatment he needed so imperatively. In addition to the above incident I have had numerous less serious cases of minor surgery in the same quarters.

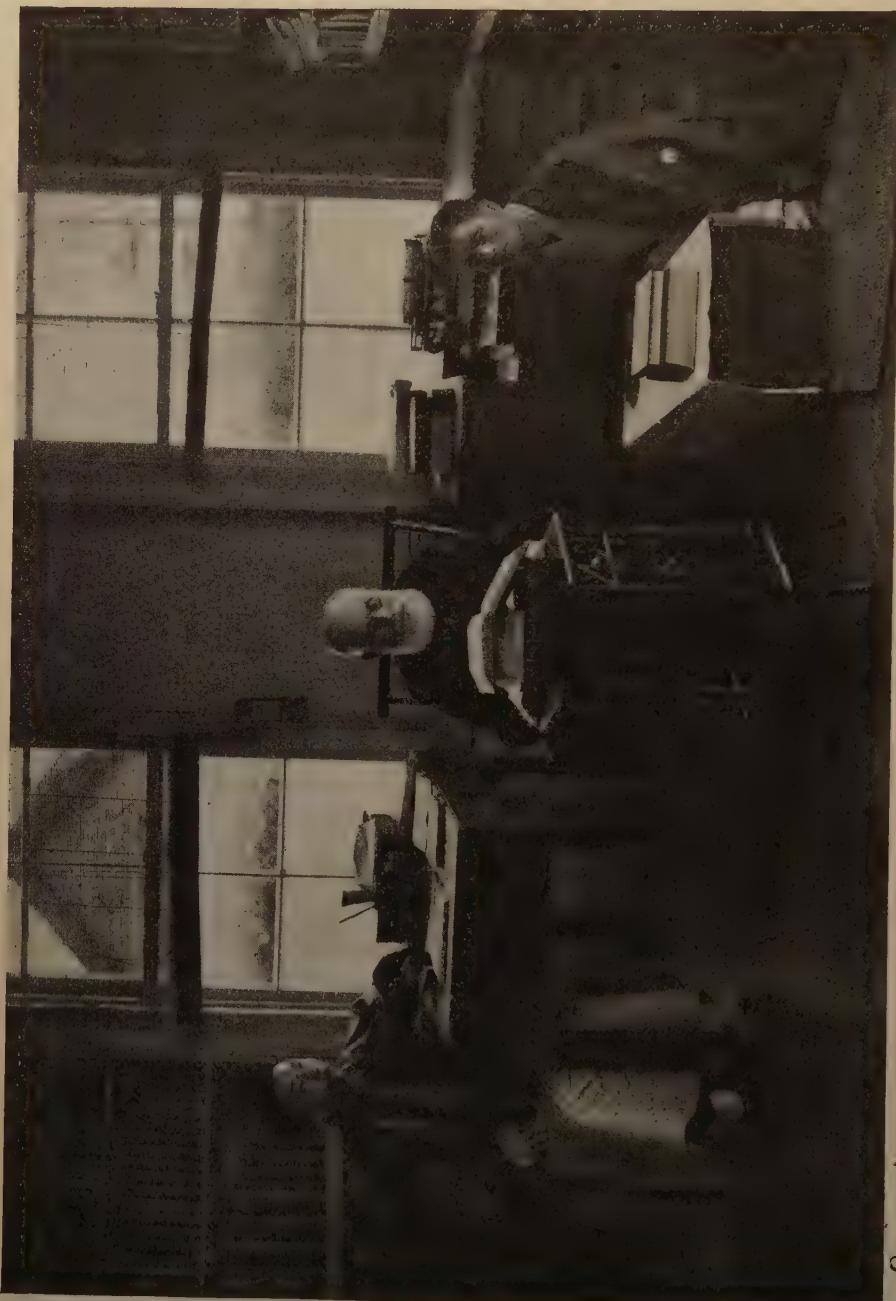
We need land, a dispensary and equipment. For at present no work can be done that is worthy of the name of surgery, and surgical cases abound.

On coming to live in a Chinese city for the first time, the outlook is not pleasant. But gradually as one becomes able to distinguish faces among the natives there creeps in a different feeling. The stare of the curious child becomes a cheery "Yang Sien-sang!" ("Foreign Gentleman!") and the youngster is thrown into a delighted fit of merriment if he gets a grunt in reply. The people are very friendly and polite—an item of

some importance in considering permanent work among them. I have not experienced any rudeness. Could this be said of a Chinaman, visiting the average American city, and going through the streets alone? I very much doubt it.

It will not be out of place here to say something about the native practice of medicine. All readers of THE SPIRIT OF MISSIONS know that to be a physician, the only necessary equipment in China is a sign, or, what is much better, tell your friends and begin practising. But many, perhaps, do not know that if a Chinese physician is accused by one of his patients of malpractice, he can be summoned into court, fined, and turned out of business. He must needs then use diplomacy and mysticism, both of which play a part in his practice. His *materia medica* and attempts at surgery call for heroism on the part of his patients. The liability to be summarily turned out of the profession by law does not apply to foreigners. Hence radical changes in medicine and surgery, such as were unknown to the Chinaman's ancestors, must come through missionaries and others protected by treaty. For though a native receive foreign training he may at any time lose the time spent in acquiring that training and all the money it cost him, by the complaint of a dissatisfied patient. This will continue to be true until modern reform shall cleanse the laws of China.

To summarize: The pioneer work has been done in Wusih. A solid foundation has been laid for a splendid work. The field is open and enticing. Here are a hundred thousand people, whose ills, increased by neglect, are made more pitiful. And of all this vast number of human beings, only a few have ever heard tidings of Christ and the message of His love. Does not that show a need? Does not the need point out the opportunity? There is no greater opportunity in all this mighty country which is even now casting off the past and looking to the future. God grant that the future bring the blessing of His Son.



BISHOP SCHERESCHEWSKY IN HIS STUDY WITH HIS CHINESE AND JAPANESE SECRETARIES

THE DEATH OF BISHOP SCHERESCHEWSKY

WHEN, on the morning of Monday, October 15th, a cablegram arrived at the Church Missions House announcing the death in Tokyo, Japan, of the Right Reverend Samuel I. J. Schereschewsky, D.D., we all felt that a great Christian scholar and hero had gone to his reward. Among the achievements of vital importance and the services of great value which have been rendered to the missionary cause during the Christian centuries, few have been greater than those of this quiet, humble-minded, great-hearted sufferer, who, through years of pain and infirmity has kept in view his great object and with splendid determination worked toward its achievement.

The story of his life is doubtless well known to our readers and scarcely needs to be repeated at length. Born in Poland, of Jewish parents, about seventy-five years ago, he became, through a study of the Old Testament, converted to Christianity. To escape persecution he came to this country where he studied for the ministry in the General Theological Seminary and went to the China mission, reaching Shanghai in December, 1859.

Immediately his wonderful ability in the mastery of languages showed itself. With marvellous facility he acquired Chinese and within two years began the series of translations which have placed him in the first rank of those who have made the Scriptures available for people of other tongues. Twice he translated the entire Bible—and a large portion of the Prayer Book—his last, the Wen-li translation, being finished only three years ago. In 1877 he was consecrated Bishop of China, but after four years, being stricken with a disease which brought on complete paralysis, he resigned his see and devoted himself to the work of translation.

Every student of missions knows how great was his success and how great were

his difficulties. A helpless man who must be carried from his chair to a carriage whenever he left his house, and who had for a long time the use of only one finger of his hand, he nevertheless, with the aid of a typewriter, accomplished an amount of translation which has been the admiration of scholars. Much of the time he toiled alone, bending to his self-imposed task with the spirit of a hero, and in the end he had turned the Scriptures into a language which could reach nearly one-quarter of the population of the world. The foremost students, both among the Chinese and the missionaries resident in China, have expressed their admiration for the life and work of this our scholarly bishop.

One other achievement inseparably connected with Bishop Schereschewsky's name is the founding of St. John's College, now St. John's University, in Shanghai. This he began in 1879 with a dozen boys in an old Chinese house badly out of repair. To-day St. John's is the best institution of its kind anywhere in Asia. Its 300 or more students come from every part of the empire. Every year it sends out a number of Christian young men whose work on behalf of their country as teachers, clergymen and physicians has done much and will do more for the redemption of China.

Through the long years of battle with pain and helplessness the bishop was cheered and sustained by the co-operation of Mrs. Schereschewsky. Without her constant aid his work must have been still more seriously handicapped, if not impossible. Besides giving her the assurance of its prayers, the Church will ever hold her in loving remembrance.

And so at the last, with his great work done and the travail and sorrow all behind him, Samuel I. J. Schereschewsky, bishop, scholar, translator, hero, went home to his rest. For him the whole Church thanks God, and through the inspiration of his great example she takes new courage.

MORE WORKERS FOR THE FIELD



FOR HANKOW: MR. JOHN A. WILSON

THE Board at its October meeting acted favorably upon the application of Mr. John A. Wilson, Jr., who offers himself for work in Boone College, Wuchang, China. Mr. Wilson was born in Knoxville, Tenn., in 1882, and received his education at High School and the National Business College, Roanoke, Va. He has had considerable experience in teaching in night school and Sunday-school, and in work as a member of the Brotherhood of St. Andrew. The faithfulness and efficiency of the service he has rendered is vouched for by many under whose direction he has labored. It is the opinion of those

(938)

who have been consulted that he can be most useful as a teacher in Boone College. He will leave as soon as possible for his chosen field.

MRS. ANNE HARGREAVES, who is under appointment for service in the Philippines, is a native of England, where she was educated in a Church school. She came to this country in 1894, and is a member of St. James's Church, New York City, where she has been active in the work of the parish. Since the death of her husband, a year ago, she has been looking forward to going out as a missionary. Bishop Courtney says of her: "Mrs. Hargreaves is a valuable member of our working force, whom we shall be sorry to lose." Those with whom she has worked consider her especially successful among girls and women. The work to which she will be assigned in the Philippines has



FOR THE PHILIPPINES: MRS. ANNE HARGREAVES

A CORRESPONDENT'S VIEW OF KOREAN CHRISTIANITY



FOR SHANGHAI: DR. A. W. TUCKER

not yet been decided, but Bishop Brent speaks of at least three places where he needs a woman worker.

ST. LUKE'S HOSPITAL, Shanghai, receives a splendid addition to its force in Dr. Augustine W. Tucker, of Norfolk, Va. His father, the Rev. Dr. Tucker, was last month consecrated Bishop-Coadjutor of Southern Virginia, and a brother, the Rev. Henry St. George Tucker, is president of St. Paul's College, Tokyo, Japan. Dr. Tucker graduated at Norfolk Academy and the University of Virginia, where he took his medical course. There can be no question that he is most highly qualified for the practice of his chosen profession. Bishop Randolph speaks of him as "a young man of exceptional character, of fidelity, simplicity and manliness." The gift of a college president and a thoroughly equipped physician to the mission field is a record of which any Christian family may well be proud. We congratulate Bishop Tucker and rejoice with him.

MR. F. A. MACKENZIE, the special correspondent of the London *Daily Mail* in his recently published book entitled "From Tokyo to Tiflis," says:

"To me Pingyang was, and is, chiefly notable as being the centre of one of the most notable missionary works in the world. It was my good fortune during my several visits to that city to have many opportunities of studying the doings of the missionaries there. I had several of their converts in my service for many months in Korea and Manchuria, and I can speak of what I myself know. I am the more glad to do so because only a few months since a writer,* whose work attracted much attention in England and America, took occasion to make a sweeping attack on the American Protestant missionaries in this land, charging them with the greed of gain, luxurious living, and the taint of commercialism. To myself, and to all of my fellow war correspondents with whom I discussed the matter after we had seen the daily lives of the men, the charges seemed so absurd that we could only explain them on the ground that the writer knew nothing of the subject. For self-sacrifice, for patient endurance in well-doing, and for a serene ignoring of personal risks, the American Protestant missionaries of northern Korea deservedly rank very high. Their converts, so far as one had the opportunity of testing them in the daily life of a correspondents' camp, are straightforward, honest, and worthy of their profession. The missionaries themselves, I have no hesitation in saying, deserve admiration and regard in the highest degree. . . . Hasty globe-trotters may criticise them. I have seen too much of their work to do so."

* Presumably Mr. Angus Hamilton. His book *Korea* was reviewed in the August, 1904, number of THE SPIRIT OF MISSIONS.

JAPANESE STUDENTS OF TOKYO UNIVERSITY LIVING AT THE DOSHIKWA
Foreigner in centre Mr. F. H. Beebe, of Boston; at his left, Rev. B. T. Sakai



JAPANESE STUDENTS AND THE FUTURE OF JAPAN

BY THE REVEREND J. ARMISTEAD WELBOURN

A JAPANESE poem quoted in a recent book about the war with Russia says: "As a slender boat alone in a great storm, so does Japan sail the sea of modern civilization. Does she not then need great leaders for her forty million souls?"

The present has been called the pivotal moment in the history of Japan. The old order is so rapidly giving place to the new. The process of social and industrial evolution that has taken hundreds of years in Europe is being accomplished here in a single generation. The future is therefore fraught with grave moral danger and what that future will be depends upon the young men who are now the students.

Despite the religious indifference of the present, the tide is beginning to turn, and many of the best of the youth of today are attracted by the moral precepts and the ideals of life that Christianity holds out to them. Among these open-minded, progressive young men lies our opportunity.

What is the Church in Japan doing to influence and guide this student life?

St. Paul's College of course stands easily at the head of the Christian schools of the country. Every year its work touches a wider circle of young men. At present nearly 600 students are being trained toward the Christian ideals for which the college stands. In addition to the regular curriculum there are daily services, frequent Bible-classes, and the meetings of the college Young Men's Christian Association. Through All Saints' Church, Kanda, one of the student districts of Tokyo, President Tucker endeavors to reach the young men not connected with St. Paul's.

In 1903, largely through the effort of

the Rev. B. T. Sakai, aided by friends in this country, a forward step was planned by the erection near the grounds of the University of Tokyo of a church hostel known as the *Doshikwai*. In its three small buildings it has accommodations for about twenty men. Any man of good character willing to make some study of the Christian religion in order to understand its teaching and its purpose may be received whenever there is a vacancy. Thus the *Doshikwai* is not established merely as a fraternity house for Japanese students; its purpose is to bring those who are not Christians into daily contact with those who are, and to put them into the way of knowing something about Christianity. The *Doshikwai* has done admirable work. Many more men want to enjoy its privileges than can possibly be accommodated.

The work centering about the *Doshikwai* is seriously hampered because there is no suitable church for the students. A small chapel has been fitted up in one of the hostel rooms, but at best it is a makeshift. Over 7,000 students are crowding in upon the Hondo section of Tokyo. We must have a student church.

During my furlough at home in the spring of 1906 I laid this matter before a number of college men, graduates and undergraduates. When the question was raised—"Where is the \$10,000 necessary for the erection of this church to come from?" an alumnus of the University of Pennsylvania made reply: "The college men of the United States should gladly give a considerable sum toward such an enterprise." Others who were consulted agreed with this view. Committees have been formed at two or three American colleges and there is good reason to believe that American students will help

largely in making St. Timothy's Church for the students of Tokyo a reality.

The efforts of the students must be supplemented by gifts from others. The Board of Missions having heartily approved of the plans for this student church, the Treasurer of the Board, Mr. George C. Thomas, is acting as treasurer of the building fund.

But we are not looking to the United States exclusively for help. Yasushi Togo is one of the university students who has been living at the *Doshikawai* for two years. He is the son of an admiral who commanded a division of the fleet in the battle of the Sea of Japan. Though bearing the same name as the famous commander-in-chief, this Admiral Togo was of a different family. He died recently and the son inherited some property. Though not yet baptized this young man has placed in Mr. Sakai's hands a sum of money to be used in work among the students. Mr. Sakai calls this gift "a nest egg." From friends in the United States about \$1,500 have come so far. We shall need at least \$8,000 more.

AMERICAN CHURCH BUILDING FUND

THE twenty-sixth annual report of the American Church Building Fund Commission makes a very creditable showing. The Permanent Fund is now \$424,450.42, having been increased the past year (by legacies and contributions) to the amount of \$34,099.60. Thirty-six churches in twenty dioceses and ten districts have received gifts to build, amounting to \$8,625. Loans have been made to complete nine churches and six rectories, amounting to \$29,700. There are \$90,222.64 outstanding on loans to churches.

During the year twelve loans have been paid off; of these several had been running far beyond the five-year limit, and of some there seemed at one time very little prospect of an early settle-

ment. The amount of loans cancelled is \$21,000. Churches in Japan, China and Porto Rico (also in Alaska and Honolulu) have been aided by gifts.

The small item of church collections (only \$2,851.75) is discouraging. It seems to indicate a lack of appreciation of the good work the Commission is doing by those who should naturally be foremost in supporting it.

A WASTED LIFE?

"**H**IS friends here will consider his life wasted." These are the words in which a physician answers a question of the Board concerning one who is to go out into the missionary field—a young doctor of rare promise. This is the feeling with which the average man views a volunteer for the mission field. But why "wasted," we wonder? Of course it is not a career that promises great revenue or great fame; the name of the young man will not be found among the prominent and wealthy physicians of some great city; but if medical service means service to humanity and not to self—and we are glad to believe that it does mean this to the majority of earnest and manly physicians—then this young doctor's life instead of being "wasted" has been filled with most abundant and glorious opportunity. His friends, who will never see his work and cannot be made to understand its importance, will pity him, no doubt, and regret his decision, but he at the same time may be honestly rejoicing that he has been set face to face with the needs and responsibilities and opportunities which a suffering heathen people present to the true-hearted Christian man. And if he somehow misses, in following his chosen path, the pleasant words of applause and a little niche in some transient Hall of Fame, he will have found in the fullest sense the satisfaction of those concerning whom it is written, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

THE HAYSTACK CENTENNIAL

BY THE REVEREND S. HARRINGTON LITTELL

W*E can if we will.*" Such was the decision of the five men, a hundred years ago, who, after prevailing prayer for power from on high, laughed at impossibilities, and began a work which has astonished the world. Samuel J. Mills and his four associates, with the faith that removes mountains, set in motion the first organized efforts in our country to carry the Gospel abroad, and, not stopping with mere organization, offered *themselves* for the cause. The greatness of their vision of a world brought to the feet of Christ may be conceived by looking back at the time and circumstances. When these men consecrated their lives to the spread of the Gospel in foreign lands in 1806, there was no definite

knowledge of non-Christian nations, no connection by telegraph or rapid steamer, no sense of the unity and brotherhood of all men which so clearly characterizes our age; worse than that, there was so little interest on the part of Christians that the five men met a wall of opposition, if not actual

ridicule, for their audacity in thinking that they could start a movement which would affect the remotest parts of the earth and win the heathen world to the faith as it is in Christ Jesus. It certainly appeared foolhardy. Men who prided themselves on sane, good judgment no doubt said that it was visionary, impossible, preposterous. But it is the "greatness of a task, not the easiness of it, which makes it possible"; and the visions of these young men have become largely fulfilled within a century.

A large and distinguished gathering of over three thousand persons assembled at North Adams and Williamstown, Mass., for several days early in October, to do honor to the men who, while praying in a grove, were driven by a thunderstorm to



THE HAYSTACK MONUMENT

take shelter under a haystack, where they continued their prayer-meeting. Out of this incident originated the first organized work for foreign missions in this country. Not only clergymen, but also college presidents, lawyers, bankers, physicians, as well as teachers and students, were present in force to commem-

orate the splendid faith of these far-seeing young men, to dedicate themselves to the cause of missions, and to celebrate the wonderful works of God wrought amongst the nations since the first haystack meeting.

October 10th was the day appointed for the special meeting at Mission Park, Williamstown, close by the actual spot where Mills and his friends met in 1806. The day began with a service at sunrise around the stone monument which marks the site of the original meeting. The monument consists of a globe representing the world, surmounting a tall pedestal, on which is carved the representation of a haystack, the names of the five men who prayed under it, and the text, "The field is the world." From sunrise till late at night the meetings and conferences never stopped—two or three being held simultaneously—except for brief intervals for meals. At 9:30, in the superb Thompson Memorial Chapel of Williams College, four college presidents took part in the service. President Hopkins, of Williams, made a notable address of welcome, mentioning the fact that the spirit of missions invariably tends to "separation from trifling," to a "noble seriousness," much needed in our time. It emphasizes the personal relation which Christians owe to their King and His Kingdom; it cannot fail to broaden the mind, to widen the sympathies, for knowledge of what is going on in mission fields is in itself a liberal education; it will most surely thwart worldliness and materialism; it will furnish the enthusiasm and stimulus needed for worthy achievement.

President Hyde, of Bowdoin, outlined the views and motives which lead men of to-day to foreign missionary effort—views far wider and larger than those of a hundred years ago. Who that was present will forget his ringing statement as a basis for missionary effort: "We give the best we have to those in all the world who need it most."

Great interest was added to the occasion by the presence and winning address of Dr. Edward Judson, son of the

first American who actually set sail for missionary work abroad. The spirit of Adoniram Judson, who went to Burmah in 1812, seemed to be present and to call from beyond the sea for greater prayer and faith on the part of the Christian Church at home.

But the meeting which will remain the most memorable of all to those who attended, was that held near the Haystack monument in the afternoon. The superb Berkshire valley, lighted with brilliant sunshine after days of gloom and rain, the changing autumn foliage, the thousands present—not only from all parts of America, but from many countries of Europe, Asia and Africa—seated in a natural amphitheatre, made a scene which could not fail to contribute inspiration and enthusiasm. The principal addresses were delivered by the Rev. Dr. Arthur J. Brown, secretary of the Presbyterian Board of Missions, on "The Work of the Next Hundred Years," and by Mr. John R. Mott, who spoke with his usual power and grace on the general subject of missionary motives. Mr. Mott gave a striking quotation from Jacob A. Riis: "One dollar for foreign missions increases tenfold our capacity for dealing with problems at home."

But the feature of the meeting which perhaps most of all impressed me as a proof of the wide-reaching effects of missions abroad, seeming to fulfil the prophetic vision of the Haystack men, was the presence of native Christians, representing nine foreign mission fields, who made brief addresses. As they stood up one by one and gave praise to God for leading them to the faith in Christ, and thanks to the Christians in America whom God is using for this end, it was impossible to check a thrill of exultation and thanksgiving. Many hearts in the great audience were deeply stirred. In quick succession were heard witnesses to the power of God from India, Ceylon, Hawaii, China, Turkey, Africa, Japan, Bohemia, and Mexico. As usual with converts in non-Christian lands, the men have interesting personal

histories. The Hawaiian has given up a government position and is preparing to become a missionary to his people at a smaller salary than he formerly received; one of the Chinese speakers lost both his parents in the Boxer uprising, they having given up their lives for the testimony of Christ, and he is to finish his studies in America next year and go back to preach to his own people; another Chinese who spoke is a direct descendant of Confucius, in whom a long line of proud and distinguished ancestry, as it were, finds its way to the homage and obedience of Christ. I think the sight of this man, and the thought of what his presence there meant, moved me more than all else.

Such a series of meetings is sure to have an influence upon all Christian bodies in our land. The Church, which has so long been behind the various denominations about her in rising up to her missionary ideals, must frankly recognize their power to incite her to nobler efforts and kindly emulation, and be ready in her turn to kindle and warm their zeal by the success of her own faith and good works. All honor to the men whose burning devotion, at a time when the Christian Church had scarcely emerged from the need of oversight and fostering care from Europe, herself a needy field for missionary activity still, could reach out across another sea to share "the best they had with those in all the world who need it most."

One longed for greater expression of a desire for Christian unity than was heard. One speaker alone—and he was in nowise connected with the American Board—uttered the hope and prayer which so often absorbs the minds of Churchmen. Dr. Brown pleaded grandly for closer fellowship and harmony, and many must have responded by a silent, earnest Amen. Perhaps it was not strange that an assembly of Congregationalists should tacitly assume and allow the divisions of Christendom, but the Presbyterian secretary, whose own Church has so magnificently worked for unity—and successfully to a large de-

gree of late—could not keep silent on the subject.

Such a gathering was fitting to commemorate the greatness of the object in view. A look around on the faces of the noble and earnest men and women present would carry conviction concerning the cause they represent and give new confidence in its success. As the president of Williams said in welcoming the guests:

This distinguished gathering, so sane, so high in intelligence and so full of moral earnestness, is an impressive testimony to the character and value of the great undertaking in whose interests you are met. Such a meeting invests the cause with dignity and importance in the eyes of onlookers. It should bring pause to flippant critics to see such as you are and to know that you pay the homage of your understandings and the highest devotion of your lives to this work of evangelizing and Christianizing the un-evangelized and un-Christianized in other lands than your own. There is what I might call a violent presupposition that you know what you are doing and that it is worth doing.

Thus grandly did the American Board keep the centennial of the birth of American foreign missions, and all Christians can rejoice with them in celebrating the event which made the year 1806, as President Capen said, "a pivotal time in the history of the world," and Williamstown the place where "God wrought to make it the starting-point of a new era."



A CORRESPONDENT, writing to ask for leaflet No. 998, which contains Dr. Lloyd's itinerary and the prayer for the deputation, says: "Is the suggestion an old one that Dr. Lloyd's picture be hung in the Sunday-school room with a map of the world, and that his journey be traced in red ink as he moves, so that the children may follow him with their prayers?"



THE REV. WILLIAM M. JACKSON, D.D.,
A descendant from the native kings of Madagascar

THE GREAT-GREAT-GRANDSON OF A MADAGASCAR KING BECOMES A PRIEST OF THE AMERICAN EPISCOPAL CHURCH

BY THE REVEREND W. M. JACKSON, D.D.

I WAS born in the little town of Hillsboro', North Carolina, in 1854. On my mother's side I am descended from one of the native kings of the island of Madagascar, my great-grandmother being a daughter of the king; and her history, as it has been handed down to me, is as follows: The king was induced to send his two children, a boy and a girl, to some European country to be educated. Through treachery on the part of some one whom he trusted, they were brought to this country and sold into slavery. I do not know what became of the brother, but the sister finally became the property of a family by the name of Burke in North Carolina. Although she lived and died a slave, she retained to the last the haughty, independent spirit of her ancestors, and was

never known to call any man master or any woman mistress in all her life. She died in December, 1859, and was buried in a solid walnut coffin which had been made for John Copeland, who was hanged along with John Brown at Harper's Ferry. Copeland's uncle was an undertaker and lived at Oberlin, and he had made the coffin to send down to Virginia for his nephew. Grandmother was a large woman, and the coffin was the right size for her. So it was used, and another one made for Copeland.

A daughter of the princess was my grandmother. She was married to a free man named William Freeman, and my mother was her youngest child. My grandmother was a thrifty, industrious woman, a tailoress by trade. She hired her own time, lived in her own house

and, ere my mother was grown, had paid for herself and daughter, and they were manumitted. Grandmother used to make the uniforms for the boys of the "Bingham Military Academy," now located at Asheville, N. C., but at the first at Hillsboro, under the grandfather of the present principal of the school.

My father was a free man, and two and a half months after my birth he removed with his family, grandmother included, to Ohio, and settled at Oberlin. There my boyhood and youth were spent. I attended the excellent public schools of that thrifty Western Reserve community, and in September, 1872, entered the freshman class of Oberlin College, two of my classmates being President Frost, of Berea College, Kentucky, and the Rev. F. B. Avery, rector of St. Paul's Church, East Cleveland, O.

At the end of my junior year, in 1875, I was on a visit to Lexington, Ky., and while there, for pastime simply, took the examination for the principalship of one of the city schools. I did not expect an appointment, but I was offered a position, and concluded to accept it for a year, which I did, in the meantime keeping up my studies, with the intention of returning to the college for the final examinations for my degree. Unforeseen circumstances prevented my return, however, and I continued to teach at Lexington until February, 1881, when I was given a position in the United States Internal Revenue Service, and held it until July, 1885. I then returned to the schoolroom, teaching until the autumn of 1890, when I resigned by reason of an appointment in the War Department at Washington, D. C., the result of an examination by the Civil Service Commission in the preceding spring.

During my childhood and youth I had always attended the Congregational Church, my mother, though reared by Church people, having united with the Congregationalists in 1860. When I went to Lexington many of my associates were Church people, which, coupled with a natural liking for the Church, led me to attend St. Andrew's mission

chapel. I taught a class in the Sunday school for some time, but it was not until 1886 that I offered myself for confirmation. On Whitsun Day of that year, Bishop Dudley confirmed me. The young priest in charge, the late Rev. H. S. Henderson, had me licensed as his lay-reader soon after. In December he fell sick, dying in the following June, and the whole burden came upon me.

After much deliberation I decided to apply for Holy Orders, believing that it was possible for me to do more good for my people as a minister than as a school-teacher alone. This I did, and after a year's preparation was made deacon by Bishop Dudley, in the Church of Our Merciful Saviour, Louisville, and was put in charge of St. Andrew's, after which I immediately began to make arrangements for the prosecution of my studies for the priesthood. In September of this year, however, I received the appointment to which I have already alluded, and after consulting the Rev. Dr. Ward, rector of Christ Church, Lexington, I decided to go to Washington and try to arrange to study at King Hall in connection with my office work. The fact that my work as principal of a large school left me no time for study led me to accept the appointment. I was able to arrange so as to recite at night, and for a long time thereafter each night found me trudging up the hill to King Hall. Shortly after going to Washington I became assistant to the late Dr. Crummell at St. Luke's, and I remained with him till I left Washington in January, 1893, assisting him at every service, superintending the Sunday-school, and teaching a class.

It was in August, 1892, that I took my examinations for priest's orders, and Bishop Dudley informed me that he was ready to ordain me as soon as I had a title and presented myself, at the same time offering me the mission church and school at Henderson, Ky., at \$600. My post in the War Department paid \$1,000, with the prospect of an increase soon to \$1,200. The question with me was, "Can I support my family on \$600 a year?" There were seven of us, my

wife, five children, and myself, and as I found it hard to make ends meet on \$1,000, the smaller sum of \$600 looked to me totally inadequate. I finally decided that it was God's call, and I must obey. January 15th, 1893, Bishop Dudley advanced me to the priesthood, in the Church of Our Merciful Saviour. The next Saturday I proceeded to Henderson and took up my work. I labored there twenty-seven months, in the meantime establishing the mission Church of the Good Shepherd, Hopkinsville.

In January, 1895, I was called to the rectorship of St. Mark's Church, Wilmington, N. C., and on the advice of Bishop Dudley accepted. In May, 1897, I resigned St. Mark's, and removed to Fayetteville to become rector of St. Joseph's, where I remained for five years. In March, 1902, Archdeacon Joyner came to see me, and offered me the missions at Charleston and Summerville—Calvary and Epiphany. I accepted, and took charge Sunday, June 1st, on the way stopping at Raleigh to be present at the Commencement of St. Augustine's School. While there the Trustees of Livingstone College, Salisbury, N. C., bestowed upon me the honorary degree of Doctor in Divinity, so when I reached Summerville I found I was "Doctor" Jackson, instead of plain "Mister."

My story is now soon told. I remained in charge of Epiphany, residing at Summerville, until June 1st, 1904, when the bishop saw fit to make a change. I was directed to cease my ministrations at Epiphany, and take, instead, St. Andrew's, Charleston County, in connection with Calvary. This I did, and moved to Charleston in September. In February, 1905, I was given Atonement Mission at Walterboro, also. So my present charges are Calvary, Charleston, St. Andrew's, Charleston County, and Atonement, Walterboro.

I have spoken of my family in connection with my removal from Washington. I was married February 12th, 1878, to Miss Maria B. Hubbard, of Lexington, Ky. We have six children, three boys and three girls. One of the

boys is a graduate of Lincoln University, Chester County, Pa.; two of the girls graduates of St. Augustine's, Raleigh, N. C.; one boy is a blacksmith by trade, a pupil of Tuskegee and St. Paul's, Lawrenceville, Va. The other girl has just finished at the Shaw Memorial School, Charleston; and the third boy, the baby, has had but one year in school.

A NEW CHURCH IN MEXICO

OUR congregation in Jalapa, Mexico, one of three mission stations under the care of the Rev. G. L. L. Gordon, has at last succeeded in overcoming the hesitation of the native Roman Catholics against renting a room for any religious service other than their own, and has obtained a central place in the basement of a large private residence. This has been fitted up by the congregation at a cost of \$200. An altar and benches of varnished pine have been made by one of the members, electric lights have been installed and an organ has been bought. Mr. Gordon writes: "On Sunday, July 15th, I held the first services—Morning Prayer, Holy Communion, and a dedication service—in this pretty little chapel. As I walked up the aisle I felt for the first time since I came to Mexico that I had one real little church to officiate in. Our congregation at this point numbers only forty, of whom thirty are adults, but they are loyal and deeply interested in their little church. During the last month, besides the \$200 spent on fitting up the church, the congregation has paid its convention assessment of \$15 and \$25 to its priest. We cannot as yet hope to be self-supporting in Jalapa as the whole American colony does not number more than seventy-five, but I am very much encouraged in having a flock of forty gathered together and working so loyally in the short space of seven months. I can safely report that the Church of the Nativity, Jalapa, is now on a permanent basis."

NEWS AND NOTES

ARCHDEACON STEEL, of Cuba, who was in this country during October raising funds for his work, gives an example of some of the difficulties which a missionary encounters there through the lack of transportation. He cites the instance of the Rev. C. B. Colmore, the priest in charge of Holy Trinity Chapel, Havana, who recently desired to make a trip to Manzanillo in the eastern part of the island. Mr. Colmore had to go by train to Santiago and thence by boat. The entire distance travelled was nearly 1,500 miles. It is difficult to imagine that one could travel that distance without escaping from the vicinity of Cuba altogether. It was worth while, however, for in Manzanillo he baptized three children and found the people—like others all over the island—making earnest appeals for the services of the Church.

go on, and always to give to the one or two souls who may be present as good a service as one is capable of. God is there, His priest is there, and if only one other soul is present the blessing is promised and assured."



FROM Mr. George Boulter, lay-reader at Eagle, Alaska, comes the following:—Doubtless Bishop Rowe has informed you that he has appointed me lay-reader here, in place of Mr. Hoare, who has been transferred to Tanana, and I thought perhaps you would like to hear a little about Eagle.

Mr. Hoare left here about a month ago. He took his household goods, etc., in a scow, and I accompanied him to Tanana, to help him manage the scow. We had a very pleasant trip and we were able to visit many Indian settlements. I was surprised to find such a large and flourishing mission at Tanana. The church is certainly the finest in this northern country. The Indians are justly proud of it. I am pleased to know that our Indian church at Eagle ranks second to Tanana church, along the 700 miles which we journeyed from here to Tanana.

I am living in the Indian village, as most of my work is done up there. School started to-day and the children were eager to return. They are very different from white children in this respect. The Indians like school and they love their church. I am sorry to say that there is more sickness and poverty among the Eagle Indians than at any settlement which we visited from here to Tanana.

During the coming winter there will be, I estimate, about 180 white people in Eagle; this includes the soldiers at the military post. The services for the white people have been, so far, very satisfactory. It is true that the congregation is not a large one, but it has improved each Sunday that I have held service,

and this is very encouraging. The weather is getting cold, and from several indications I think we shall have an early winter. It makes me feel rather homesick to see the last steamboat of the season leave here, and to feel that we are a little community isolated from the outside world. I have seen the "last" steamboat leave this country for the past eight years, and I can assure you that the first steamboat in the spring is a far pleasanter sight.



THE Rev. Percival S. Smith writes:

Am on my way home from Ely, which will be the largest town in Nevada in two or three years. Held services there Sunday. We have a splendid opportunity there. The Roman Catholics and ourselves on the ground. We had services in the Good Time Club Hall, the home of a body of young men not wishing to spend their evenings in saloons and gambling hells. These young men went in debt to erect this hall, 25 by 60. It is used as a reading room and gymnasium.

For thirty years Ely has been a town of some importance, the nearest railroad point, Wells, one hundred and fifty miles north; then a road was built from Palisade to Eureka, ninety miles from Ely, and a telephone line extended across the summits and alkali flats between these two last-named points. Now a railroad is being built from Cobre to Ely and is completed all but twenty miles. When that is done, watch Ely grow. It will be one of the greatest copper camps in the world. The ladies have gathered almost \$2,000. Bishop Spalding has \$1,200 for the erection of a church in Ely, so that means \$3,200, and people interested and ready to begin work when the bishop can give them a leader.



WRITING on board a Denver and Rio Grande train, September 25th, Bishop Spalding says:

I've been having a great trip. Some time you must go over this ground with me. Durango, under W. W. Fleetwood, is doing splendidly. Fleetwood got up a banquet, like the eastern Church clubs. It was a grand success. They are putting a pipe organ into the church, the only one southeast of Pueblo, and are going to buy a rectory. Then I went up to Silverton, probably the most prosperous mining camp in the state, not excepting Cripple Creek. We need a man terribly. The ladies' guild have been untiring, the pretty little church is paid for and they have \$500 in the bank. But as one expressed it, having had no rector for two years they were "spiritually starved."

Then I rode horseback over to Ouray, through twenty-four miles of the grandest scenery on earth, the peaks white with fresh new snow and the slopes a blaze of yellow and red. Got to Ouray for evening service—a place like Silverton, needing a missionary terribly. Good congregation and two confirmed. Spent Monday morning calling; then rode back to Silverton for an evening service. Now I'm on my way to Pagosa Springs, where quite a town is growing up and I think there has never been the Episcopal service.



ARCIDIACON WENTWORTH, of the Diocese of Lexington, has begun an earnest campaign in behalf of the work in the mountain districts. He writes: "The unprecedented commercial and industrial development of our mountain districts within the past few years has opened up a vast territory and a great population that demand our prompt and efficient ministrations. Our equipment for the task is lamentably inadequate. Unless we are satisfied to see this great field pre-empted by others, we must prepare ourselves, and that speedily, to take advantage of this golden opportunity. To this end we are appealing to the Church at large."



SIGNIFICANT GIFTS TO SAN FRANCISCO

ONE result of the great catastrophe which overtook the city of San Francisco was the way in which it abolished distinctions of class and race and linked men together by the common bond of human brotherhood. This also has been true of many gifts made for relief and reconstruction. Two have recently come to our notice which though small in amount are worthy to rank with the best and most generous gifts of our great cities. One of them comes through the Rev. John A. Staunton, Jr., and is made by the Christian Igorots belonging to the mission of St. Mary the Virgin, Sagada, Bontoc Province, Philippine Islands. The accompanying picture shows the natives who made this gift. The photograph was made on Good Friday, 1906, at the blessing of a great cross erected on the site where their church is to be. With nothing but an outdoor temple, these destitute people, newly come to the knowledge of Christ, show their love and Christian sympathy by making a gift that San Francisco may rebuild her churches. The words accompanying it tell its story and indicate its spirit:

"We still have no church; we live in

huts made of grass; we wear few clothes; when we work we can earn only ten cents a day.

"But we are brother Christians and we are sorry for you. Father Staunton has told us that your church and house have been shaken down, and we send you five pesos (\$2.50), to help you build again."

The second offering to which we would draw attention comes from Tasmania, as shown in the following letter:

Waratah, September 4th, 1906.
To George C. Thomas, Esq.

DEAR SIR:

A stray copy of THE SPIRIT OF MISSIONS having come into my hands, I was much interested in the article describing the 'Frisco calamity and the disaster to our Church. On mentioning it to our wardens they instantly agreed to make a collection at St. James's, Waratah, and I have much pleasure in enclosing you a post-office order for £1.4.0. I regret it is not more, but we are only a poor mining community and find it a struggle to maintain our own church. Our people were greatly distressed at the news and trust God in His mercy will assist you to restore your churches and continue the work.



NATIVES AT POINT HOPE, ALASKA

NEWS FROM THE FARTHEST NORTH

BY DR. JOHN B. DRIGGS

THE school year at Point Hope came to a close at the end of April, by which time the crews were on the ice watching for whales. The natives have proved faithful in their attendance at services. Each Sunday I can depend on the schoolroom being well filled by the worshippers that gather.

After the whaling and sealing season I will open a class of instruction for those who are to be presented to our bishop for confirmation when he arrives. A number of the young men will be unavoidably absent then, having been detained on the whaleships caught by the ice last summer. They wrote home to relieve the anxiety of their families, the letters coming by the way of the Porcupine and Yukon Rivers. The sad intelligence was conveyed of the disappearance of one of the young men, who had gone sealing off the Mackenzie River last fall and never returned to his wife and companions again. Probably he ventured too far out on new ice and broke through, or was carried off on the moving pack by a changing wind.

Our need of the new church is urgent, the schoolroom being often not large enough to accommodate the congregation. It was impossible to do anything in the line of building last year; the vessel was late in arriving with the lumber and supplies, and the fall proved an early one. The schooner was afterward caught in the ice and wrecked, the captain with the crew remaining at Point Barrow for the winter. When the snow has melted and the ground is sufficiently dry, I will begin building.

Archdeacon Stuck was to have made me a visit last winter, but found his time growing too limited, so, much to his regret as well as my own, he was forced to retrace his steps to Fairbanks after reaching as far as Kotzebue. Mr. Knapp, who accompanied him, came on and is at present visiting a whaling station about six miles from the mission.

During the winter a number of young men with their wives took a trip to Candle Creek. It was their first experience in a white settlement and they saw the advantage of speaking English, so now they are all ambitious to learn. I

have pretty much discarded the native tongue in the second school, confining myself to English.

Last fall many of the old scholars who were in the village when the mission was first established came back to school, the women bringing their children that had been born in the meantime. The fathers went on the ice mornings to hunt the



POINT HOPE FATHER AND SON

seal and bear for their family's food supply, and in the afternoon they came to school, joining their wives and children in their studies.

Owing to the early fall, quite a number of families were caught away and could not reach their homes, so the village population has been smaller than at any other season since the mission was established, numbering only one hundred and twenty-one.

A DIPLOMAT'S OPINION OF MISSIONS IN CHINA*

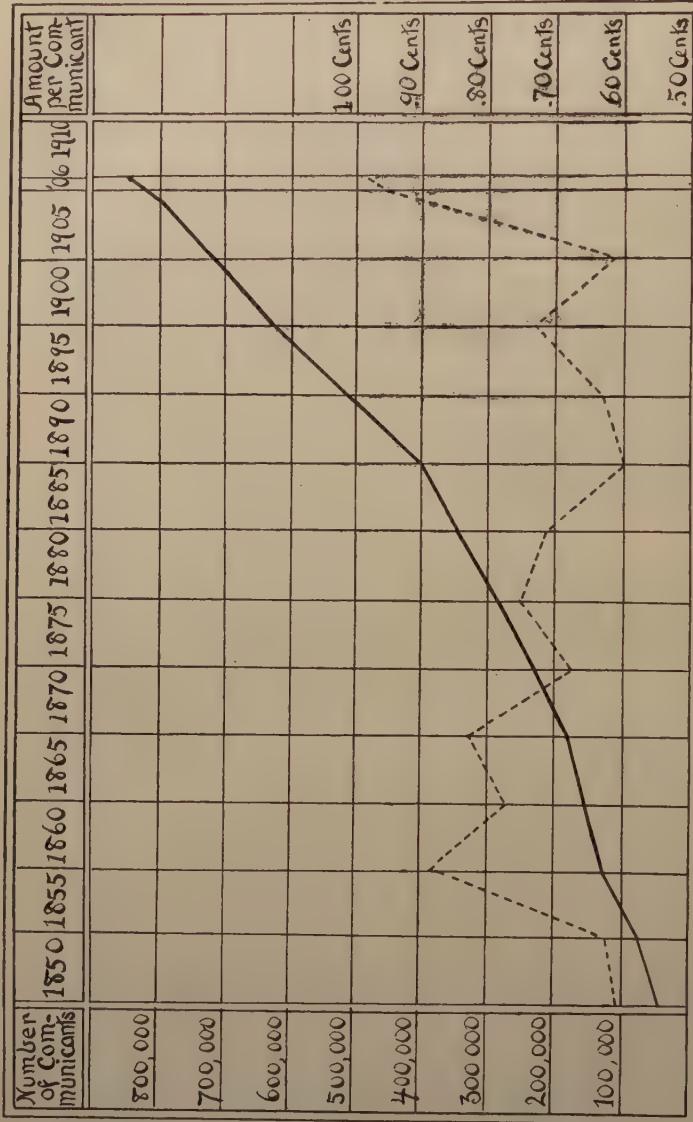
BY THE HON. EDWIN H. CONGER, UNITED STATES MINISTER TO CHINA, 1898-1905

I AM not unfamiliar with the attacks which have heretofore been made upon missionaries and their work by sensational press correspondents and heart-

less humorists, nor with the careless criticism of globe-girdling travellers. But they have invariably been made without knowledge or investigation, and nine-tenths of them are the veriest libel and the grossest slander. I have in mind now the famous author of one of the most critical books who has since publicly acknowledged the injustice of his criticisms, has emphatically expressed his regret, and now gladly and sincerely gives to the missionaries words of praise and commendation; and of another author who privately admitted the errors of his publication, but who died too soon to make public correction.

For seven years I was most intimately associated with the American missionaries in China, and I take genuine pleasure and pride in certifying to all the world, and particularly to those who support and stand behind them, that they are a body of men and women who, measured by the good they do, by the sacrifices they make, the trials they endure, and the risks they take, are veritable heroes, whose absolutely unselfish devotion to humanity is surpassed nowhere upon the face of the earth. They are the pioneers in all that land. They are invariably the forerunners and forebears of all that is best in Western civilization. It is they who, armed only with the Bible and with school-books, and sustained by a faith which gives them unflinching courage, have penetrated into the darkest interior of that great Chinese Empire, hitherto unvisited by foreigners, and blazed the way for the oncoming commerce which everywhere has quickly followed them. It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade. The dim pathways which they traced, often marking them with their life's blood, are being rapidly transformed into great highways of travel and trade, and are fast becoming lined with chapels, school-houses, and railway stations, where heretofore were found only idolatrous shrines and lodging places for wheelbarrow-men and pack mules.

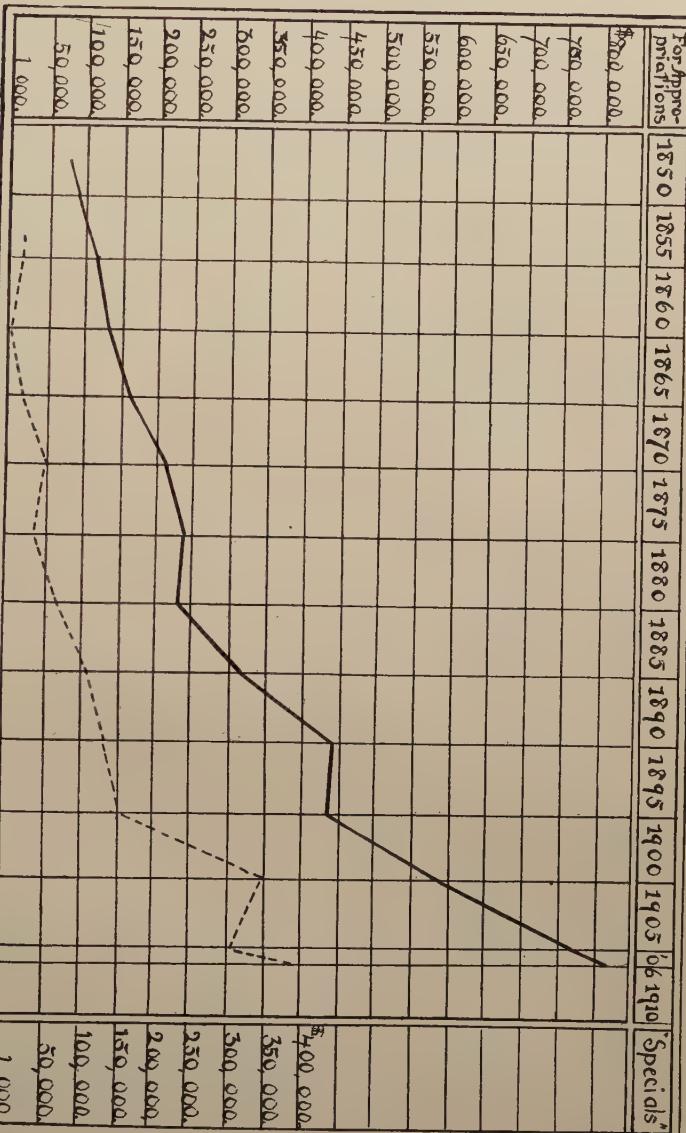
* From an address in Kansas City, Mo., May 16th, 1906.



A TABULAR VIEW OF OUR

The heavy black line indicates the growth in the number of communicants, as shown by the figures in the left hand column.

The dotted line indicates the variation in the yearly gifts for missions, per communicant, as shown by the figures in the right hand column.



The heavy black line indicates the growth in gifts from living members of the Church to pay the appropriations for the support of the missions at home and abroad. The figures in the left hand column show the amount of such gifts.

The dotted line indicates the gifts from the Church for special purposes. These gifts did not aid the Board in meeting its obligations. The amount of such gifts is shown by the figures in the right hand column.

THE EDUCATIONAL DEPARTMENT

REV. EVERETT P. SMITH, SECRETARY

GENERAL SUGGESTIONS

ON matters of special interest to missionary leaders in home churches, the Educational Secretary wishes, first of all, to make some general suggestions:

Leaders organizing study classes or planning programmes for missionary meetings should follow, wherever possible, one of the courses recommended by the Educational Secretary. These courses have been planned with regard to the amount of interesting missionary material available, the special needs of the various mission fields and the policy of the Board. Those who prefer to take up other subjects and make their own outlines should make sure that they have sufficient material to carry out their plans before putting their outline in print or making any formal announcement in regard to it.

Leaders should also take pains to note in full the references required for the carrying out of each part of their programme, so that it may be put at the disposal of others who may wish to take up the same course. The Educational Secretary is always glad to receive such outlines, and to suggest any further literature on the subject selected that may be available.

Courses for this Year

The new course for the year is upon the work of the Anglican Communion in New Zealand, Melanesia, Hawaii and the Philippines. (Senior and Junior Text Books.) The courses that may be substituted are the work in Japan and the Domestic course, "Some Strategic Points in the Home Field." If the foregoing courses have been studied al-

ready, the course on Africa is recommended.

The foreign course which will be recommended for the year 1907-8 will be our work in China.

THE MISSIONARY SPIRIT IN A PARISH

How to Arouse and Sustain It

I. The circulation of interesting missionary books. See Junior and Senior missionary lists, Nos. 3001 and 906, published by the Board.

For suggestions upon circulating them see leaflet 3003 and 924.

II. Short, well-selected readings at missionary meetings. When possible choose them from books or magazines which can be loaned afterward.

III. Short talks or papers at missionary meetings, planned to make a definite impression on those present. These also should be followed up whenever possible with reading material.

IV. Such occasional talks and papers should later be developed into a series of programme missionary meetings. See leaflet 3007 for the series on Japan. As to the advantage of such programme missionary meetings, see the first part of leaflet 3005.

V. Mission study classes are for small groups of people who are already sufficiently interested to want to study missionary lessons in company with others, under the guidance of a leader. See leaflet 3004. For the relation of such a study class to the programme missionary meeting, leaflet 3005.

VI. Addresses by outsiders on missionary matters are useful in arousing an interest so that Church people will assume for themselves the duty of knowing about the work for which they pray and to which they give. They may also be used to great advantage where the

listeners are already familiar with the men and places described by the speaker. This is particularly true if an opportunity is offered them to ask questions.

VII. Sermons by the rector should be frequent and should not consist of exhortations to give, but rather the inspiring facts of missions. Books that would be particularly helpful to the clergy are: "Adventure for God," Bishop Brent, Longmans, \$1; "Pastor and Modern Missions," Mott, S. V. M., \$1; Missionary biographies and such books as "The Wonderful Story of Uganda," by Mullins; "The Melanesian Mission," by Armstrong; "Christianity and the Progress of Man," by Mackenzie; "The Heroic in Missions," by Buckland; "Christian Missions and Social Progress," by Dennis, furnish a wealth of material.

Normally, the interest in missions, like the interest in the parish work, springs from the corresponding enthusiasm in the heart of the rector. The rector is in charge of the parish in order that he may lead. He has no dispensation exempting him from *missionary* leadership. To take this opportunity requires time and prayer and study, but it is worth them all. The knowledge of missions gives to a parish new realization of the power of God to reach the heart of every man and of the power of every man, by prayer and service, to help fulfil the plan of God for the world. The result is the deepening of the prayer life of the parish and a greater number of workers.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published: All should be addressed at the Church Missions House, 281 Fourth Avenue, New York.

Alaska: Miss Clara Carter and Miss Farthing, of Fairbanks.

Asheville: Archdeacon Hughson Mountaineer work will be in the vicinity in the District of Asheville and Negro work to December 15th, in the South: and will be ready to accept invitations to speak concerning his work.

Brazil: The Rev. William Cabell Brown, D.D., Dean of the Theological School, Rio Grande do Sul: After February 1st, 1907.

Cuba: The Right Rev. Albion W. Knight, D.D., Bishop of Cuba. Until November 15th.

Hankow: The Rev. Robert E. Wood, of Wuchang: After January 1st, 1907.

Japan: Mr. M. Honda, who thirteen years ago was Bishop's Hare's interpreter when he visited Japan, will be glad to address missionary meetings concerning his country.

Kyoto: The Rev. J. J. Chapman, of Kanazawa, Japan. In the United States on furlough.

Medical work: Lionel A. B. Street, M.D., Kyoto.

Porto Rico: The Right Rev. J. H. Van Buren, D.D., Bishop of Porto Rico.

Shanghai: The Rev. B. L. Ansell, of Soochow, China. In this country on furlough. Miss Antoinette B. Richmond, Shanghai.

Medical work: C. S. F. Lincoln, M.D., of Shanghai.

Tokyo: The Rev. A. W. Cooke, of Tokyo.

The Meeting of the Board of Missions

October 9th, 1906

THE Board of Missions met at the Church Missions House on October 9th. The following members were present: The Bishops of Albany (vice-president), in the chair, Pennsylvania, New Jersey, Pittsburgh, Nebraska, Central Pennsylvania, Long Island and the Bishop-Coadjutor of New York; the Rev. Drs. Eccleston, Vibbert, Anstice, Perry, Stires, McKim, Parks, Mann, Storrs and Morgan; and Messrs. Low, Ryerson, Thomas, Goodwin, Mansfield and Captain Mahan, and Messrs. Gardner, Butler, King, Morris and Pepper.

The treasurer called attention to the fact that, as the books for the last fiscal year had been held open until September 17th, the contributions for the remainder of that month applying upon appropriation were only about \$12,000.

Letters were at hand from the Bishop of Alaska, from several of his missionaries and from eleven of the home bishops with regard to general missionary work under their supervision. The Bishop-Coadjutor of Fond du Lac and the Bishop of Michigan City gave an account of prospering missionary work respectively under their jurisdiction.

Additional appropriations were made as follows: To the Missionary District of Boisé \$1,200, for the support of a general missionary to reach many unoccupied points, and to the Missionary District of North Dakota \$1,600, for itinerant work under much the same conditions.

Communications were submitted from the Bishops of Tokyo, Shanghai, Kyoto and Hankow. A code of by-laws was adopted, under the charter of St. John's University, Shanghai. An appropriation of about \$5,000 gold was made to enable Bishop Graves to purchase in

Wusih a specific piece of land, the opportunity to command so available a tract being not likely to recur. The money is in hand from a special gift to erect a building thereupon.

Dr. L. A. B. Street, now in this country, laid before the Board an appeal for building for hospital purposes in Kyoto, which bore the hearty endorsement of the bishop. Whereupon the Board formally approved of the purpose, and authorized Dr. Street to present the matter to the Church, with the Board's endorsement.

An item in the Brazil schedule, which was laid over in May, awaiting further information, was brought forward, and appropriation was made at this meeting in the amount of \$2,250 for the salaries of three native deacons, recently ordained.

The auditing committee reported that they had caused the books and accounts of the treasurer for the fiscal year, ended August 31st, to be examined and compared with the vouchers by a qualified accountant, and upon his report they had certified them to be correct.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

THE REV. JULES L. PREVOST, retiring from the Alaska Mission, with his family left Tanana August 29th and sailed from Skagway by the steamer *Humboldt* September 19th. He arrived at Seattle September 24th, and after spending eight days in California, representing Bishop Rowe, reached New York October 16th. Mrs. Prevost and the children arrived at New York October 8th.

MRS. THOMAS JENKINS, for reasons of health, left Ketchikan by the steamer *Princess May* on September 18th for Vancouver; proceeding by the Canadian Pacific Railway to St. Paul, and thence to her home in Newark, O. Mrs. Clarence S. Mullikin, of Skagway, who came across the continent with her, reached her father's home in Washington, D. C., on September 28th.

Porto Rico

BISHOP VAN BUREN arrived in New York by the steamer *Caracas* October 8th.

The Philippines

MRS. ANNE HARGREAVES, whose appointment was announced in the last number, left Brooklyn October 13th and sailed from San Francisco by the steamer *Doric* on the 20th, for Manila.

Africa

MR. and MRS. NATHAN MATTHEWS, on leave of absence because of illness, left Cape Mount by the steamer *Bathurst* on August 11th, reaching Liverpool September 4th. Mrs. Matthews sailed from Liverpool by the steamer *Oceanic* September 26th and arrived at New York October 3d. Mr. Matthews, returning to Cape Mount, was to sail from Liverpool by the steamer *Bathurst* on October 4th.

Shanghai

ON October 14th a cablegram was received at the Church Missions House announcing the death of the Right Reverend Samuel Isaac Joseph Schereschewsky, the third Bishop of China. Further particulars will be given when they are received.

DR. AUGUSTINE W. TUCKER, whose appointment was announced last month, left his home at Norfolk, Va., on October 16th; purposing, after a stop in Chicago and a visit to relatives on the Pacific Coast, to sail by the steamer *Coptic* on October 30th.

DR. HENRY W. BOONE, returning to duty after a brief leave of absence, left New York September 22d, and sailed

from San Francisco by the steamer *Nippon Maru* on October 12th.

MISS LILLIS CRUMMER, who sailed from Vancouver on September 4th, arrived at Shanghai September 20th.

Hankow

AT the Stated Meeting of the Board on October 9th appointment was made of Mr. John A. Wilson, Jr., of East Radford, Va., as a missionary teacher in the District of Hankow. Mr. Wilson is looking toward work in Boone College,

AT the same meeting the Board took cognizance of Miss Pauline A. Osgood's resignation to the Bishop of Hankow and his acceptance of the same, and continued her stipend to August 31st.

THE REV. GEORGE F. BAMBAUGH and Mr. Robert A. Kemp, who sailed from Vancouver on August 13th, arrived at Shanghai September 1st. Mr. Bambrough was to leave for Hankow on September 4th and proceed immediately to his station, Ichang.

Tokyo

THE REV. CHARLES F. SWEET and family left Boston October 12th and sailed from San Francisco by the steamer *Doric* on October 20th.

THE REV. and MRS. W. F. MADELEY, who were on the *Manchuria*, which went aground, arrived safely at Tokyo by the steamer *Korea* on September 21st.

THE REV. J. ARMISTEAD WELBOURN, who sailed from San Francisco September 14th, reached his destination, Tokyo, on September 30th.

MISS CLARA J. NEELY, who sailed from Seattle September 2d, arrived at Tokyo September 17th.

Kyoto

THE REV. JOHN C. AMBLER, for family reasons, has resigned his connection with the Kyoto mission, which resignation the Board, at its meeting on October 9th, was advised that the bishop had accepted, and formally expressed its concurrence.

MISS SERENA B. LANING, who sailed from Seattle September 2d, reached

Kobe on the 21st of that month and her home at Osaka the same evening. The Japanese Christian ladies of that city gave her a most hearty reception, she having been born and grown up among them.

Brazil

INFORMATION has been received that, on the Thirteenth Sunday after Trinity, September 9th, in the Church of the Redeemer, Pelotas, Bishop Kinsolving ordained to the diaconate the following students and, at its meeting on the 9th instant, the Board made appropriation for their support: George Upton Krischke, Joao Baptista Barcellos da Cunha and Lindau Ferreira, and to the diaconate only Mr. Henrique Tschorrnack.

THE REV. DR. WILLIAM CABELL BROWN and family and Deaconess Packard, returning to the United States on regular furlough, sailed from Rio de Janeiro by the steamer *Byron* on October 6th and arrived at New York on the 25th.

THE CHURCH STUDENTS' MISSIONARY ASSO- CIATION

ANNOUNCEMENT is made of the twentieth annual convention of the Church Students' Missionary Association, which is to be held at the Philadelphia Divinity School, December 4th-6th. The entertaining chapters will be the Divinity School and the Church Training and Deaconess House.

A preliminary programme has been put forth which indicates that the sessions will begin on Tuesday afternoon and close on Thursday evening. The names of Bishop Francis and Bishop Woodcock, Dean Robbins and Dean Groton, the Rev. Messrs. R. L. Paddock, L. N. Tucker, B. L. Ancell, and E. P. Smith, the Educational Secretary of the Board of Missions, and Mr. C. R. Woodruff, of the National Municipal League,

appear among the speakers and preachers who are expected. The subjects to be discussed are those which specially touch student life, such as "The Student and the City," "The Student and the Nation," "The Student and the World." The programme promises to be an excellent one.

Transportation arrangements are announced allowing one and one-third fare for the round trip from all points east of Pittsburg and Buffalo and north of Washington, eastern Canada being included. Accommodation will be provided by the entertaining chapters for those who come as representatives of boarding-schools, colleges and theological seminaries, but all who desire to visit the convention will be most welcome.

The progress of the C. S. M. A. has been steady and satisfactory. The following institutions have this fall applied for membership: The Western Theological Seminary, Chicago, Ill., Bishop Payne Divinity School, Petersburg, Va., Yeates School, Lancaster, Pa., William and Mary College, Williamsburg, Va.; also a missionary society has been formed in Woodberry Forest School, Orange, Va.

Further information regarding the convention may be obtained by communicating with Mr. Geo. S. Keller, No. 5000 Woodland Avenue, Philadelphia, Pa., or with Mr. Geo. F. Taylor, Office Secretary, C. S. M. A., No. 175 Ninth Avenue, New York.

AT the annual convocation of the Indian congregations in the District of South Dakota, held at the Santee Agency, September 15th to 18th, the Indian branches of the Woman's Auxiliary made their offering for missions in South Dakota and elsewhere. The total this year was \$3,466.08. Of this amount \$288.44 was sent to the Church Missions House to be used for domestic and foreign missions, and an additional \$15 was sent to be used as a special toward the rebuilding of the Church in San Francisco.

THE SANCTUARY OF MISSIONS

ALL CHRIST'S SAINTS

ALL Christ's Saints, that none
may number,
Out of every land and tongue,
Ye that by the fire and crystal
Have your crowns in worship
flung,
Tell us how ye gained the region
Where the Unknown Song is
sung?

"Glory, honor, adoration
To the Lamb that once was
slain;
Virtue, riches, pow'r, the Kingdom,
To the Prince that lives again;
His entirely, His forever;
His we were, and His remain."
—J. M. Neale.

THANKSGIVINGS

"We thank Thee"—
"For all the saints who from their
labors rest."

For the heroes of the faith who
have come through great tribulation,
especially Thy servant S. I. J.
S. Page 937.

For the good effect of the missionary
conferences of Thy people upon
the advancement of the Kingdom.
Page 914.

For the impulse which awakened
zeal for foreign missions in the
hearts of the American people.
Page 943.

For the consciousness of Christian
brotherhood shown by men of other
lands and races. Page 951.

For the increasing co-operation of
the clergy in the extension of the
missionary cause.

INTERCESSIONS

"That it may please Thee"—
To hear the petitions "from all
Thy saints in warfare."

To guard the workers and bless
the work in our new territory in
Panama. Page 911.

To prosper abundantly the means
employed to proclaim Thy name and
heal Thy children in the city of
Wusih. Page 934.

To deepen in Thy people the sense
of responsibility for sending forth
laborers into Thy harvest. Page
903.

To give strength and wisdom to
the new Bishop of Oregon and to
prosper his work for Thy name's
sake. Page 903.

To cheer and bless those who,
under difficulty and discouragement,
carry Thy message through the wide
lands of the West. Pages 907 and
919.

PRAYERS

ALMIGHTY God, Who hast knit
together Thine elect in one com-
munion and fellowship, in the
mystical body of Thy Son Christ our
Lord; Grant us grace so to follow
Thy blessed Saints in all virtuous
and godly living, that we may come
to those unspeakable joys which
Thou hast prepared for those who
unfeignedly love Thee; through
Jesus Christ our Lord. Amen.

FOR WORKERS IN TIMES OF DISCOURAGEMENT

LORD Jesus Christ, Who in
the desert place didst feed the
hungering thousands with the
little store of Thy disciples; multi-
ply, we pray Thee, our poverty with
Thy riches, our weakness with Thy
strength; enlighten our ignorance,
strengthen our wills, purify our
hearts; that having given ourselves
to Thee in loving service we may be-
come fit instruments of Thy glory
and helpers of Thy children, through
Thy merits, O blessed Saviour, Who
with the Father and the Holy Ghost
livest and reignest, one God, world
without end. Amen.

FOR THE SPIRIT OF FELLOW- SHIP

ALMIGHTY God, our Heavenly
Father, make strong, we pray
Thee, the bonds that unite us
in the holy fellowship of Thy saints.
May we walk worthy of the vocation
wherewith we are called, loving as
brethren all those whom Thou dost
love, and seeking always to bear one
another's burdens, through Jesus
Christ our Lord. Amen.

THE WOMAN'S AUXILIARY

To the Board of Missions



THE FAREWELL PARTY OF THE FUTOKUKWAI BEFORE MISS NEELY LEFT:
"COME OVER AND HELP US."

TWO BRANCHES OF WOMEN'S WORK IN MAYEBASHI

BY CLARA JOHNSON NEELY

II. The Young Ladies' Class

NEXT to the Sunday-school the most interesting branch of my work is among the young ladies of our town, many of whom are married. In order to get in closer touch with each other, we agreed to meet together every Saturday afternoon from one to five o'clock, and encourage anything that would be helpful; so we called our assembly *Futokukwai*, which means "a meeting for the virtue of women." We sew, knit, read, hear lectures and discuss matters of interest. All the officials and school authorities,

police, etc., of Japan, wear foreign clothes, so the use of the sewing machine has been very popular, especially among the ladies whose husbands and brothers are in public life. My native helper is very skilful in knitting, so the making of socks, gloves, and similar articles is much enjoyed.

A lecture now and then on "Hygiene," or "Travel," by an outsider, is a feature of our class life. About once a month I give them a Bible lesson, or moral talk, but every Saturday we sing from the Church hymnal, and follow the festivals and fasts of the Church. I think the free library is the most helpful factor in



TAKEUCHI SAN, THE LITTLE GIRL WHO
ALWAYS TAKES HER BOOK HOME,
AND HER FATHER WHO
ALWAYS READS IT

my work. There are about a hundred and fifty books of all kinds in it—novels, history, religious books, philosophy, care of children, tracts and magazines. I encourage the ladies to read them, thus widening their horizons, and uplifting their ideals. "Little Lord Fauntleroy," "John Halifax, Gentleman," "Sara Crewe," "Pilgrim's Progress," "Life of Drummond," Liddon's "Incarnation," Stalker's "Life of St. Paul," "Greatest Thing in the World," "Home Life in America," and many others are ably translated and inexpensive, while there is a growing supply of interesting and helpful literature by the native Christians. Anyone in town may get a book from my library, and some persons have read the majority now on hand. I hope soon to double the supply. There is one little girl in my class who never misses a Saturday getting a book. When she made her own selection one day, I remonstrated with her, that she

couldn't understand that book. But when she told me her father read every book she took, my selections took quite another trend thereafter.

The Futokukwai membership is limited to thirty, on account of the smallness of the house, and the members pay a small fee, which goes toward the running expenses—needles, threads, etc. Visiting these ladies draws me very close to them and their families, and gradually they become interested in religion and the higher call of life. This influence through the young ladies' class is far-reaching, from the governor's home to that of the humble merchant.

This picture was also taken upon the occasion of a farewell party, and it includes, besides the members, my native helper and Miss Boyd. I wish I could tell you a little about these different ladies—the governor's daughter, the wife of the superintendent of schools, a normal school teacher's wife, the daughter of the governor's secretary, the wife of a banker and former official in Formosa, two daughters of the assistant mayor, members of the families of the silk merchants, and many others; and oh! their lives are so interesting, and some of them so pathetic.

Without religion morality has no fixed standard, so the people of Japan practise and condone much that is opposed to the precepts of Christian life. Of course in all this the woman is the prey of circumstances. Shall we not step in and help our eastern sisters on to a higher life and deeper realization of their moral responsibility. Shall we not liberate them from the unnatural restraints of ages of oppression? The women of Japan are quiet, reserved and lovable, obedient to their duties as daughter, sister, wife, mother, slave. They are timid, and hard to reach, but this is the result of their past history. The modern woman is breaking loose from these old confines, and we shall soon see the women of Japan equal with the women of other nations in intellect and ability, if only they can be guided.

Their message to the women of America, and to the army of the Woman's Auxiliary through me, was and is, "Come over and help us!"



THE FUTOKUKWAI AT A REGULAR SATURDAY SESSION

A MISSIONARY'S DISAPPOINTMENT

BY FLORA M. BRISTOWE

To need equipment for a growing work, to ask for it and be encouraged to expect it, to go home on vacation in the hope of finding it on one's return, and then to go back to one's work and find the needed equipment is not there—that is our Missionary's disappointment.

I AM back in Japan, ready to write and to build and do anything else the mission requires that I am capable of.

Our school seems hopeful in the way of numbers. Several widows are coming in, and a larger number from St. Margaret's at the beginning of next year than we have ever had.

I hear there is the prospect of a lady to help me, a most important and invaluable addition to the staff of—one! and I am duly grateful. We will get on, with the help of our priest in charge, who also kindly takes some of the classes. But again the question arises, Where are we to put our pupils? For they have to board with us, and come from all parts

of Japan. I came back full of hope; in fact, I hurried back as soon as I could, thinking to find that enough money had been collected to start building at once. Well, I confess I am disappointed. I saw the bishop for a few minutes while passing through Tokyo, and almost his first remark was: "There has been hardly any response to our appeal"; and now I wonder why. For I see plenty of money, as it seems to me, being subscribed for charitable objects and mission work of all kinds. Can't the kind people in America find a little more, to give housing room to those Japanese who are anxious to devote their lives to special work for God, and to bring the knowledge of the truth to their own country people?

One widow, who has just entered the school, has for two years been getting a good salary as a teacher of needlework. This she is willing, nay, eager, to give up, and to take less that she may be instructed so as in the future to become a mission woman. We are now opening the department for widows, and it seems as if we shall have quite as many as we can manage. Could not some kind friends give them the house they require so badly?

I have said so much about the work already that I hesitate to repeat myself, but surely we must recognize that upon the training of the mission women will depend, to a great extent, the success of all the mission stations to which they are sent. What the theological school is to the catechist and priest of Japan, so the mission training-school is to the mission woman. Its influence will be felt in every corner that Bishop McKim's diocese touches. It is not the work of Sendai, but the whole diocese that will suffer if the mission school is badly conducted. During the three years that the school has run, it has already supplied mission helpers to four or five important centres.

But there is another reason for haste. We are very anxious to be again under the same roof as our pupils. The separation at present is necessary from want of room, but at the same time unfortunate, for we lose by it in influence, control and example more than we can make up. We are not in touch with our pupils to the extent that we should be if we lived more closely together. The fact, too, that we have turned our priest out of his home and sent him a mile away, and have taken possession of the one parish room for a schoolroom should also count for something. We have no tramways here, nor do the salaries of the Japanese allow any margin for riding, and they are also slow walkers, so that it is a serious consideration to have to take a mile's walk every time one has business with Mr. Ochiai. For all these reasons I would beg you to do all you can to get us money enough for our schools. After all, \$3,000 is not a very large sum to spend on such an important and far-reaching enterprise, and we will do our best from this end of the work to train our women in their work for God and His Kingdom.

THE WOMAN'S AUXILIARY IN BRAZIL

BY ALICE B. KINSOLVING

YOUR letter of counsel to the Woman's Auxiliary branches has arrived in the nick of time, as our annual meeting of the diocesan branch takes place next month, and I shall have a translation of such parts as are appropriate to our members read at the meeting.

All of our central missions have Woman's Auxiliaries, also some of the dependent stations, and many have Junior Auxiliaries as well. In the country missions these meet each month, in the town each week, with monthly business meetings. This annual meeting of the diocesan branch, representing all the parochial branches, takes place at the diocesan council, when there are really two

meetings: one public, presided over by the bishop, when reports are read and special addresses made; the other private, for the election of officers and other business. At this meeting it is decided to what special foreign mission the annual offering from the Brazilian Woman's Auxiliary shall be given.

Ever since the founding of our branch in Brazil I have prepared papers descriptive of the Church's other missions. These, in Portuguese, have been distributed among the various branches, and have been read at the monthly meetings. In addition to this, the editor of our mission periodical has published each month this year a translation of some missionary article which I have selected from

THE SPIRIT OF MISSIONS, or some of our Church papers, as our *Estandarte Christao* is widely read by all of our congregations.

In parochial matters our Woman's Auxiliary is always to the fore. It appoints visiting committees for the sick, for new-comers, for absentees; also committees for the care of the chancel and the clerical vestments. It contributes generously to current parish expenses and responds to many outside appeals. Its various embroidery classes have frequent sales of work which bring in gen-

erous returns. These classes also prepare church hangings, surplices and cassocks for the clergy, etc. Each parish branch naturally has its own way of working, its own special object toward which its chief effort is directed, but in all we find the same zeal for the advancement of the whole mission, and also, we trust, the same desire for the advancement of Christ's Kingdom throughout the world.

I think the suggestion of a special service of prayer a most desirable one, and I believe that it will appeal to all.



TRUE SUNSHINE: WHERE THE CHINESE TOOK REFUGE AFTER THE EARTHQUAKE

A CORRECTION

AMISTAKE was made on page 702 of the August number of THE SPIRIT OF MISSIONS, where it was told that there was a confirmation of three Chinese on the Sunday night before the earthquake, a large congregation being present.

We understand that there were thirteen heathen men at this Easter night service, occupying three pews in the

church. On the Good Friday preceding there was a large crowd to witness the stereopticon lecture on "Our Lord's Life," and on the night before the earthquake there was a Sunday-school Easter service in Grace Church, when the last hymn sung in that beautiful church was "Saviour, teach me day by day," sung by heathen children.

Deaconess Drant writes on September 19th that they have secured a parlor in Oakland for the use of True Sunshine,

and on the preceding Sunday had about twenty-five young men with some girls and boys in the Sunday-school. In the

night school there are ten men. A refugee has lately given \$300 toward a building fund.

OUR UNITED OFFERING MISSIONARY AT SHELTERING ARMS HOSPITAL, PAINT CREEK, WEST VIRGINIA

BY MARY FISH

I AM not a nurse, and have never been in any of the large hospitals. My training has been entirely under my father, the Rev. J. L. Fish, of Davis, West Virginia, a training with which the bishop seemed satisfied when he offered me my position here. Most of my time is spent in the hospital, and I have been able to do a good deal in the way of helping the nurses when they have needed help, in such ways as putting up dressings, watching operative cases before they have recovered from the anaesthetics, and doing such little things. I make a daily round each morning to see if there are any letters for the first train, about half-past eight, then go back again to read to the patients. I have no regular visiting hour, but go in and out at all times. Sometimes I postpone my visit to the men's surgical ward until the evening, as I find the men are glad of a visit at that time, although they are always as nice as can be to me. There are several countries represented: England, Russia, Poland, Italy, beside our own. The Italians are very interesting, and sometimes quite anxious to learn to speak English correctly. They are very fond of music, and have discovered that I can play the guitar a little. They beg for "Just a little moosie, Missa Feesh," and I always say, "A lesson first." Everybody is willing and some are eager to listen. After that I play a little while, then they sing for me. Of course the Italians do not understand one-half of what I read, but others do, and enjoy it.

I do not go so often to the medical ward, where there are often cases too sick to be disturbed. Sometimes the woman's

ward is unoccupied, and the men's surgical ward overcrowded, so that some of the men have to be put into the other ward. The women patients are always glad to see me, and I love to be with them. Sometimes there are several waiting to go through operations. They are nervous and glad of anything to divert their thoughts. Often they ask me to stay with them. Sometimes, of course, I cannot go to them, but I always go to them when they are back in the ward. It has been a great surprise to me to find that I can watch an operation without being ill. I was very much afraid to accept the first invitation, but now I have no fear. There is no children's ward, as we rarely have children here. The youngest patient just now is a girl of fifteen who is almost well enough to go home. A baby was born here in January; such a tiny mite, weighing only three or four pounds. She was named Mary, for me. The colored patients are very grateful for any little services. They listen attentively and make comments, such as, "That sure is nice"; "It do sound so comforting." The men are downstairs and the women on the second floor, each ward having a nice wide veranda looking over the river. They enjoy the sunshine and fine weather, the convalescents spending their whole time out in the air.

My outside work is very much scattered over three villages. On Sunday mornings I have a school of thirty scholars. The children attend very regularly, and are, I think, fond of me. Two of the older girls teach the little ones, while I take the older ones myself. I have to be superintendent, teacher,

secretary, treasurer and organist, but am hoping to find someone to take some of these offices off my shoulders. The children are eager for news from China on account of their friend, Miss Barber, who preceded me in this work, having gone there so recently.

On Thursday afternoons the woman's guild meets in our little vestry-room and the women thoroughly enjoy it. They are at present making gingham aprons by hand, as we have no machine, and are anxious to earn thirty-five dollars, that being the sum needed before the chapel can be consecrated. The bishop will be here in the middle of May, but the women are afraid even to try to earn money, as there are rumors of a strike among the coal miners, and these people are all miners, with wives and families. I have also a sewing-class for the girls. They are doing very well and have advanced as far as to buttonholes.

Each day ends with a little service in the nurses' sitting room. When Mr. McDonald, our missionary, is here, he takes this service, but I generally have it myself. Through the kindness of friends I am able to supply the convalescents in the hospital and people in the villages with magazines and books, which I find a real help.

THE OFFICERS' CONFERENCE

THE monthly conferences of diocesan officers at the Church Missions House, for the remainder of the present season, will be held on the third Thursday of each month, from 11:15 A.M. to 1:00 P.M., with intermission for noonday prayers in the chapel. At each meeting a special subject will be under consideration, and officers who cannot attend are asked to send to the secretary, in advance, questions, suggestions and personal experiences with regard to the subjects named.

DATES AND SUBJECTS

November 15th: The Juniors.

December 20th: Meetings, Triennial, Annual and Monthly.

January 17th: Gifts.

February 21st: Study.

March 21st: Volunteers.

April 18th: A Review and an Outlook.

THE AUXILIARY IN THE SIXTH MISSIONARY DISTRICT

AT the time of the Fourth Annual Conference of the Sixth Missionary Department, held in Minneapolis from October 18th-21st, there were several Auxiliary gatherings, beginning with the annual meeting of the Minnesota Branch, in Christ Church, St. Paul, on Wednesday, October 17th. On the afternoon of that day the visiting officers from the other branches within that Department were presented to the Minnesota Branch, and as they were introduced spoke briefly from their personal experience on the general subject of "How to Interest the Uninterested."

On Friday morning these officers with other members of the Auxiliary met at Gethsemane Church, and then at an adjourned conference that afternoon discussed such questions as the Study of Missions, the Circulation of Missionary Intelligence, Appropriations and the Apportionment, the United Offering, Organization. The Educational Secretary visited the Auxiliary conference, and explained his system of normal study classes. That evening the secretary of the Junior Department in Minnesota held a Junior conference in St. Mark's parish house, with an exhibit of Junior methods.

The following branches of the Department were represented at one or more of these gatherings: Colorado, by one officer; Duluth, two; Iowa, two; Kansas City one; Laramie, one; Minnesota, nine; Montana, two; Nebraska, two; North Dakota, two; South Dakota, one. These officers took an active part in the discussions of the conference, as did other members of the different branches, visiting members being present also from Chicago, Colorado, Kansas, Kansas City, Minnesota, Missouri, North Dakota and South

Dakota; and Miss MacAdam, lately of the Japan Mission, met with the Auxiliary and spoke of the Auxiliary work in Tokyo District.

THE OCTOBER CONFERENCE

THE October conference met on Thursday the 25th, Mrs. Watson, of New York, presiding: present, Easton, one officer; Long Island, three; Louisiana, one; Newark, six; New Jersey, one; New York, fourteen; Pennsylvania, three. Mrs. Warren, Chairman of the Foreign Committee of the New York Branch, offered a resolution of sympathy with Mrs. Schereschewsky, which motion was adopted by a rising vote.

The Secretary explained that the subject of the conference was the Spiritual side of Auxiliary Life, and asked that the officers present dwell upon that most important and most difficult part of our missionary enterprise. The thought of the conference was therefore devoted to this subject, and, in addition to what those present said, messages received from absent officers and branches contributed greatly to the interest of the meeting. Some of these suggestive messages are given here, for the benefit of the Auxiliary generally.

Connecticut:

"We have a Quiet Day in some central parish for all women Church workers."

Kyoto:

"We have a translation of the Auxiliary prayer and distribute copies among the members, some of whom use it. But I think the majority use their own words in prayer, both in private and in their meetings, in praying for missions as for everything else for which prayer is offered. Perhaps our translation is not simple enough. The principal thing is that the women do pray, and most earnestly, for God's blessing on the work in all its departments. Most of the members of the Auxiliary are try-

ing to influence their friends, relatives and neighbors. Many new women appear at the meetings, and at the Church services, accompanying the Christian women who have persuaded them to come, and probably called for them on the way to the meeting place or church."

Maryland:

"In this parish branch there is a corporate Communion at early service on the second Sunday of every month. This has been for the last five years. The custom was probably suggested by the rector, and notice is given at the meeting preceding, and an attendance urged. Meetings are held weekly, and we have one of the clergy as chaplain. There has grown a note of spirituality about the meetings, resulting in earnest reading and work."

Milwaukee Juniors:

"I see signs of decided improvement in the matter of study, and still better of prayer and the realization of the spiritual significance of the work, so I am not at all discouraged."

Springfield Juniors:

"Thank you for suggesting a corporate Communion. My older Juniors readily acquiesced, and made theirs on the following Sunday. I think it an excellent way to begin the year's work. It is most refreshing, too, to use the noon-day prayer, and I am trying to have my girls form the habit."

At twenty minutes to one the conference adjourned to the chapel, and there Dean Burleson gave them an instruction on the subject of prayer, from which the officers must have returned to their different branches and to the work which lies before them in the coming season with stronger and more earnest hearts.

THE NOVEMBER CONFERENCE

THE November conference of diocesan officers will be held on Thursday, the 15th, at 11:15 A.M., in the Church Missions House. Subject: "The Juniors."

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitian Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,530 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipts of the following sums from September 1st to October 1st, 1906.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

† Specials for California Relief.

Note.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—Ap. \$60.00; Sp. \$3.50

Anniston—St. Michael and All Angels', Wo. Aux. [†]	3 00
Birmingham—"Rev. T. J. B." General	.....	5 00
Blossburg—"A Little Girl," Sp. for Rev. B. L. Ancell, Shanghai	.....	50
Livingston — St. James's, Domestic, \$2.50; Foreign, \$2.50	.....	5 00
Miscellaneous — Branch Wo. Aux., General	.....	50 00

ALBANY—Ap. \$9.00; Sp. \$226.15

Cooperstown—Christ Church, Harriet T. Bryce [†]	15 00
Christ Church, Catharine M. Duyckinck [†]	10 00
Lake Placid — St. Eustace-by-the-Lakes, and St. Hubert-at-Newman [†]	70 00
Mohawk—Grace [†]	3 40
Newport—Elizabeth M. Hurd, General	.....	2 00
Richfield Springs—St. John's	.....	127 75
Springfield Centre—St. Mary's, Deaf-mutes	.....	7 00

ARKANSAS—Sp. \$10.00

Little Rock—St. Paul's, Katharine Dudley Richards, Sp. for Miss Mead's work, Akita, Tokyo	10 00
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CALIFORNIA—Ap. \$24.07

Oakland (East)—Advent S. S., * General	24 07
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CENTRAL NEW YORK—Ap. \$9.01; Sp. \$7.50

Boonville—Trinity Church, Foreign, \$1; General, \$3.14; S. S., * General, \$4.11	8 25
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New Berlin—St. Andrew's, Junior Aux., Sp. for Rev. C. N. Lathrop, for the refurbishing of the sanctuary of the Church of the Advent, San Francisco	2 50
Utica—Calvary, "the last savings of little Arthur Pacey," General	.....	76
Miscellaneous — Third District, "Friends of the Little Helpers," Sp. for Akita Kindergarten Building Fund, Tokyo	.....	5 00

CENTRAL PENNSYLVANIA
Ap. \$328.37; Sp. \$8.00

East Mauch Chunk—St. John's, General	.....	19 06
Jonestown—St. Mark's, Junior Aux., General	.....	2 31
Lehighton—Juniors, Sp. for Junior Class-room, St. Paul's College, Tokyo	.....	8 00
Reading—Christ Church, General	.....	300 00

CHICAGO—Ap. \$35.00

Chicago—Atonement, General	.....	15 00
Church of Our Saviour, General	.....	20 00

COLORADO—Ap. \$9.60

Denver—"A Friend of Missions," in loving memory of Bishop Dunlop, General	.....	7 00
Idaho Springs—Calvary S. S., * General	.....	2 60

CONNECTICUT—Ap. \$703.89; Sp. \$308.63

Bridgeport—St. John's, Mrs. A. W. Harral, through Babies' Branch, Sp. for Akita Kindergarten Building Fund, Tokyo	.....	5 00
Derby—St. James's, Sp. for Bishop	.....

Johnson, South Dakota.....	140 00	IOWA—Ap. \$109.53	
<i>Fairfield</i> —St. Paul's, Babies' Branch, Sp. for Akita Kindergarten Building Fund, Tokyo.....	5 50	<i>Chariton</i> —St. Andrew's, Wo. Aux., General	10 00
<i>Greenwich</i> —Mrs. James Brush, through Babies' Branch, Sp. for Akita Kindergarten Building Fund, Tokyo.....	5 00	<i>Council Bluffs</i> —St. Paul's S. S.,* General	99 53
<i>Hartford</i> —St. James's, Sp. for Rev. Alexander McGuire, Arkansas. Trinity Church, Colored, \$1.15; Indian, \$2.15; Domestic, \$8.65; Brazil, \$1; Mexico, \$1.25; Foreign, \$6.20; General, \$52.39....	10 00	KANSAS CITY—Sp. \$12.80	
<i>Killingworth</i> —Emmanuel Church, General	72 79	<i>Springfield</i> —St. John's, Sp. for Children's Hospital, Porto Rico, \$6.35; "Little Helpers," Sp. for Miss Mead's work in Akita, Tokyo, \$5.....	11 35
<i>North Haven</i> —St. John's, General..	1 00	<i>St. Joseph</i> —Christ Church, Junior Aux, Sp. for Junior class-room No. 1, St. Paul's College, Tokyo.	1 45
<i>Ponsett</i> —St. James's, General.....	12 66		
<i>Redding Ridge</i> —Christ Church, Sp. for Bishop Johnson, South Dakota	1 00		
<i>Sharon</i> —Christ Church.....	42 26	KENTUCKY—Ap. \$56.25	
<i>Washington</i> —St. John's S. S., through Babies' Branch, Sp. for Akita Kindergarten Building Fund, Tokyo.....	88 87	<i>Louisville</i> — St. Andrew's, William A. Robinson, for "William A. Robinson, Jr." (In Memoriam) scholarship, St. John's School, Cape Mount, Africa.....	25 00
<i>Waterbury</i> — St. John's, Foreign, \$116.44; † \$4.....	3 00	"Miss S." General.....	6 25
<i>Winsted</i> — St. James's, Babies' Branch, Sp. for Akita Kindergarten Building Fund, Tokyo... .	120 44	<i>Owensboro</i> — Trinity Church, General	25 00
<i>Miscellaneous</i> —"A Friend," Foreign.	5 00	LEXINGTON—Ap. \$1.50	
DALLAS—Ap. \$10.00 ; Sp. \$14.60	500 00	<i>Nicholasville</i> —All Saints', General...	1 50
<i>Dallas</i> — St. Matthew's Cathedral, Babies' Branch, General, \$2; Sp. for Akita Kindergarten Building Fund, Tokyo, \$1.50..		LONG ISLAND—Ap. \$29.12	
Charles L. Dexter, Sp. for Archdeacon Stuck, Alaska, for slides.		<i>Great Neck</i> —All Saints', Colored....	29 12
<i>Fort Worth</i> —St. Andrew's, Babies' Branch, General, \$1.50 ; Sp. for Akita Kindergarten Building Fund, Tokyo, \$1.70.....	3 50	LOS ANGELES—Ap. \$44.50 ; Sp. \$400.00	
Douglas Mitchell Galbraith (In Memoriam), \$2; Jan Le Poer Galbraith, \$1.50; Henry Galbraith, \$1.50; Babies' Branch, General, \$2.50; Sp. for Akita Kindergarten Building Fund, Tokyo, \$2.50.....	5 00	<i>Los Angeles</i> —St. John's, Domestic and Foreign.....	44 50
<i>Sherman</i> — St. Stephen's, Babies' Branch, General, \$2.50 ; Sp. for Akita Kindergarten Building Fund, Tokyo, \$3.40.....	3 20	<i>Pasadena</i> —"A Friend," Sp. for Rev. S. H. Littell, Hankow.....	400 00
<i>Texarkana</i> — St. James's, Babies' Branch, General, \$1; Sp. for Akita Kindergarten Building Fund, Tokyo, 50 cts.....		LOUISIANA—Ap. \$10.00 ; Sp. \$5.80	
<i>Miscellaneous</i> —Albert Bevan, Babies' Branch, General.....	5 90	<i>New Orleans</i> —Trinity Church, Missionary Society, Sp. for Miss Mead, Tokyo (of which for her personal wants, \$2.90, kindergarten work, \$2.90).....	5 80
DELAWARE—Ap. \$55.10	5 00	<i>Shreveport</i> —Miss Kate P. McKay, General	10 00
<i>Newark</i> —St. Thomas's (Apportionment, 1905-06), Domestic, \$5; General, \$50.10.....	1 50	MAINE—Ap. \$115.58 ; Sp. \$260.10	
EASTON—Ap. \$7.33	50	<i>Falmouth (Foreside)</i> — Babies' Branch, proceeds of a fair held by the children of the Church of St. Mary-the-Virgin, Sp. for Akita Kindergarten Building Fund, Tokyo.....	258 10
<i>Cecil Co.</i> —St. Augustine's Parish, Church of the Good Shepherd, Domestic and Foreign.....	55 10	<i>Gardiner</i> —Christ Church, Domestic. <i>North East Harbor</i> —St. Mary's-by-the-Sea, Sp. for Rev. Mr. Welbourn's work, Tokyo, \$2; Jack and William Reynolds, Lawrence Wilson, Edwin Tracy and Harold Reed, Point Hope, Alaska, \$5.53.....	34 65
GEORGIA—Ap. \$8.00	7 33	<i>Saco</i> —Trinity Church, Rev. R. L. Sloggett, General.....	7 53
<i>Burroughs</i> —St. Bartholomew's, General	8 00	<i>Seal Harbor</i> —St. Jude's, General.....	1 00
HARRISBURG—Ap. \$14.50 ; Sp. \$5.00	3 76	<i>York Harbor</i> —St. George's, alms box, Domestic and Foreign.....	58 00
<i>Nickel Mines</i> —Grace, General.....	5 00	MARYLAND—Ap. \$95.50 ; Sp. \$395.03	
<i>Renovo</i> —Trinity Church, Sp. for Akita Kindergarten Building Fund, Tokyo.....	10 74	<i>Baltimore</i> —Christ Church, Sp. for Building Fund, Hongo, Tokyo, Mt. Calvary, Horace Hills, Jr., General	50 00
<i>Williamsport</i> —All Saints' (Apportionment, 1905-06), General...		Miss Harriett Hall Clayton, Sp. for Rev. C. F. MacRae's work, Shanghai	5 00
		"H. W. A." Sp. for Rev. Mr. Ansell, Shanghai.....	2 00
			16 40
			10 00

Acknowledgments

<i>Howard Co. (Ellicott City)</i> —St. John's, Junior Aux., "Bishop Ingle Memorial" scholarship, St. Hilda's School, Wuchang, Hankow.....	50 00	<i>Litchfield</i> —Trinity Church, General.	8 50
<i>Frederick Co. (Frederick)</i> —All Saints', China Mission Chapter, Sp. toward buying land for catechetical school, Wuchang, Hankow, \$275; five-cent collection, Wo. Aux. Indian, \$3.75; Foreign, \$6.75; Mexico, \$5.....	290 50	<i>New Ulm</i> —St. Peter's, A Communicant, Thank-offering, Sp. for nurses' work, St. Luke's Hospital, Tokyo.....	2 00
<i>Miscellaneous</i> —Babies' Branch, school work at Cape Mount, Africa, \$25; Sp. for Memorial Kindergarten, Akita, Tokyo, \$25; Sp. for St. Mary's Orphanage, Shanghai, \$33.03.....	83 03	<i>St. Paul</i> —St. Clement's Memorial, Foreign.....	15 00
MASSACHUSETTS —Ap. \$560.78; Sp. \$1,589.00		<i>Willmar</i> —St. Luke's Apportionment, 1905-06, General.....	50 00
<i>Boston</i> —Ascension, Sp. for Archdeacon McGuire's work, Arkansas.....	5 00	MISSOURI —Ap. \$50.00	
(<i>Brighton</i>)—St. Margaret's S. S.,* General.....	17 58	<i>St. Louis</i> —Christ Church Cathedral, Domestic	50 00
(<i>Dorchester</i>)—All Saints', General	100 00	NEBRASKA —Ap. \$2.80	
(<i>Jamaica Plain</i>)—St. John's, General.....	5 00	<i>Geneva</i> —Trinity Church, General...	2 80
<i>Cambridge</i> —St. James's, Wo. Aux., "A Member," Margarita Guerero," scholarship, Hooker School, New Mexico.....	80 00	NEWARK —Ap. \$162.77; Sp. \$160.21	
Mr. and Mrs. Foster W. Stearns†	10 00	<i>Belleville</i> —Mary E. Biller, for Deaf-Mutes	1 00
<i>Cohasset</i> —St. Stephen's†.....	527 00	<i>East Orange</i> —St. Paul's Apportionment, 1905-06, General.....	150 65
<i>Concord</i> —Trinity Church S. S.,* General.....	2 10	<i>Montvale</i> —F. C. Ackerman, General.	11 12
<i>Falmouth (Wood's Hole)</i> —Church of the Messiah, Indian, \$5; General, \$109.25.....	114 25	<i>Morristown</i> —Mrs. Gordon MacDonald, \$10; R. F. Thomas, \$25; Mrs. M. F. Story, \$100; Eugene F. Bogart, \$5 †.....	140 00
Mrs. J. Asshur Beebe, General.....	100 00	<i>Orange</i> —Grace, Colored Mission, Sp. for China slave girls, Shanghai.....	10 21
<i>Newburyport</i> —St. Paul's S. S.,* General.....	52 85	<i>Summit</i> —Calvary, Sp. for Archdeacon McGuire's work, Arkansas	10 00
<i>Somerville</i> —Emmanuel Church, Foreign.....	25 00	NEW HAMPSHIRE —Ap. \$25; Sp. \$802.42	
St. Thomas's, Rev. Mr. Mann's deaf-mute work, \$1; Japanese work, California, \$12.....	13 00	<i>Bretton Woods</i> —Service, Sp. for Rev. S. H. Littell, Hankow.....	58 04
<i>Southborough</i> —Mrs. J. M. Sears, Sp. for Manila Cathedral organ, Philippine Islands.....	1,000 00	<i>Concord</i> —St. Paul's School Chapel, Miss Mary J. Millard, Sp. for Archdeacon Stuck, Alaska, for work amongst Yukons.....	2 00
<i>Willington</i> —Charles F. Weeks, Domestic	1 00	St. Timothy's (Apportionment, 1905-06), General.....	10 00
<i>Miscellaneous</i> —Wo. Aux., Colored People, Asheville, \$50; Sp. for salary of Miss E. N. Wheeler, St. Augustine's School, Raleigh, North Carolina, \$45.....	95 00	<i>Goffstown</i> —St. Matthews, General.	15 00
Wo. Aux., "A Member," through Babies' Branch, Sp. for rebuilding kindergarten, Akita, Tokyo.	2 00	<i>Jefferson</i> —Holy Trinity Church, Sp. for Rev. S. H. Littell, Hankow. Through Mrs. Littell, Sp. for Mrs. L. H. Roots, Hankow.....	157 88
MICHIGAN —Ap. \$74.70; Sp. \$2.50	39 05	Captain and Mrs. J. J. Hunker, \$15, Mrs. Anson McCook, \$10. Mrs. George de Forest Lord, \$50, Mrs. Rottenburg Phelps, \$100, Henry L. Judson, \$50. Mrs. Hurlbut, \$100, Miss Hurlbut, \$30, A. F. Hyde, \$50. Edward A. Strong, \$100, Miss Rillot, \$5. Sp. for Rev. S. H. Littell, Hankow.....	66 00
<i>Algoma</i> —St. Andrew's, Domestic and Foreign.....	21 00	<i>Lancaster</i> —St. Paul's, Sp. for Rev. S. H. Littell, Hankow.....	510 00
<i>Detroit</i> —St. John's, Mrs. Alice B. Craig and three sons, Rev. Mr. Ancell's Orphanage, Shanghai.....	2 50	<i>Manchester</i> —Mrs. Mills, Sp. for John Yanagibashi's support, Tokyo..	7 50
Mr. George Hargraves, \$1, Miss G. R. King, \$1.50, Sp. for Army Engineer's bell, cathedral, Manila, Philippine Islands.....	12 65	NEW JERSEY —Ap. \$397.50; Sp. \$613.00	
<i>Lansing</i> —St. Paul's, General.....	2 00	<i>Atlantic City</i> —Ascension (Apportionment, 1905-06), General....	200 00
<i>Port Huron (North)</i> —Mrs. Rice, Indian, \$1; Foreign, \$1.....		<i>Bernardsville</i> —St. Bernard's, Junior Aux., Indian, \$5; Alaska, \$10; St. Augustine's School, Raleigh, North Carolina, \$5; Ingle Hall, Boone College, Wuchang, Hankow, \$5; Sp. for Junior classroom No. 2, St. Paul's College, Tokyo, \$5; † \$5; Sp. for Children's Guild, of Far Hills, Sp. for tuition of Meade Birchett, St. Paul's School, Lawrenceville, Southern Virginia, \$25.....	
MILWAUKEE —Ap. \$13.77	3 77	<i>Camden</i> —St. Paul's, "A Woman of St. Paul's Aux," Foreign.....	60 00
<i>La Crosse</i> —Christ Church, General.	10 00	<i>Freehold</i> —St. Peter's, Domestic, \$8; General, \$12.....	10 00
<i>Milwaukee</i> —National Soldiers' Home, St. Cornelius's, General.....	2 00	<i>Keyport</i> —St. Mary's S. S., Foreign..	20 00
MINNESOTA —Ap. \$75.50; Sp. \$2.00			15 00
<i>Dresbach</i> —St. James's Apportionment, 1905-06, General.....			

<i>Moorestown</i> — Trinity Church, "A Friend," "Trinity Memorial" scholarship, St. Elizabeth's School, South Dakota	60 00	Manila, Philippine Islands.....	10 00
<i>Perth Amboy</i> — Holy Cross, Domestic.	2 25	"Society of Busy Workers," Sp. for Turtle Mountain Indians, North Dakota.....	5 65
<i>Princeton</i> — Trinity Church, Wo. Aux., "Louise B. Tuthill" scholarship, St. Mary's Hall, Shanghai	40 00	St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50.....	100 00
<i>Seabright</i> — Mrs. Ellen P. Kellogg, St. Luke's Hospital, \$50, Mrs. Francis M. Blagden, \$30, Mrs. J. Emery Haskell, \$25, Mrs. Walter F. Chappell, \$5, Mr. and Mrs. John L. Riker, \$50, Mrs. James A. Scrymser, \$25, Mr. J. Emery Haskell, \$25, Mr. Charles L. Riker, \$25, Mr. Samuel Riker, Jr., \$25, "Anonymous," \$15+.....	275 00	NORTH CAROLINA — Ap. \$3.39; Sp. \$4.40	
Mrs. Frank B. Porter, \$200, J. Amory Haskell, \$100, Sp. for Rev. S. H. Littell, Hankow.....	300 00	<i>Edgecombe Co.</i> — St. Mary's S. S.,* General.....	3 39
<i>Somerville</i> — St. John's, Domestic.....	2 25	<i>Southern Pines</i> — Emmanuel Church†	2 00
<i>Swedesboro</i> — Trinity Church, Mrs. M. P. Sutton, Sp. for hospital, Fairbanks, Alaska.....	3 00	Wilson — St. Timothy's†.....	2 40
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NEW YORK — Ap. \$2,584.73; Sp. \$375.65		<i>Bellevue</i> — St. Paul's, through Wo. Aux., "Ohio" scholarship, St. Elizabeth's School, South Dakota	3 00
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<i>Cold Spring</i> — St. Mary's, General.....	121 56	St. Paul's, Mrs. A. M. Robbins, through Wo. Aux., Alaska.....	5 00
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<i>Kingston</i> — Church of the Holy Spirit, Wo. Aux., General.....	5 00	<i>Geneva</i> — Christ Church, Wo. Aux., salary of Miss Elwin, Shanghai.....	5 00
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<i>New York City</i> — Beloved Disciple, General	21 50	<i>Miscellaneous</i> — Branch Wo. Aux., Domestic	43 54
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<i>White Plains</i> — Grace, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	45 00	Holy Trinity Church, Chinese S. S., "Gertrude Farr Memorial" scholarship, St. Hilda's School, Wuchang, Hankow.....	50 00
<i>Miscellaneous</i> — Miss Margaret and Miss Elizabeth Archelis, \$50, Mrs. W. E. Ten Broeck, \$50, W. A. Courtney, \$20, Sp. for Rev. S. H. Littell, Hankow....	120 00	St. Peter's, "A Member," through Wo. Aux., Sp. for personal use of a foreign missionary.....	100 00
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	25 00	<i>Centredale</i> — St. Alban's, General (Apportionment, 1905-06).....	10 00
		<i>Newport</i> — St. John's,† for Church of the Advent.....	356 00
		George Gordon King, Sp. toward	

Acknowledgments

the fund that Dr. Boone is raising for the new ward to the hospital at Shanghai.....	500 00	Langdon's salary, Alaska, \$5; for Miss Peck's salary, Kyoto, \$5; for St. Paul's School, Lawrenceville, Southern Virginia, \$5	25 00
Pawtucket—St. Paul's, General.....	162 79		
Westerly—Christ Church S. S.* General	105 57		
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Ap. \$10.78; Sp. \$40.00		Buffalo—All Saints' S. S.,* General	14 35
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St. Mary's Cathedral, General.....	10 00	Miscellaneous—Branch Wo. Aux., Sp. for Bishop Kinsolving, Brazil, Branch Junior Aux., Sp. for Miss Sybil Carter's Emergency Fund, \$25; Sp. for "Bishop Coxe" scholarship, Shoshone School, Boisé, \$10.....	10 00
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Sewanee Missionary Society, General, \$10; "Sewanee" scholarship, St. John's College, China, \$40; Rev. D. T. Huntington's salary, Hankow, \$25.....	75 00		1 00
Tracy City—Christ Church, Wo. Aux., General.....	1 25	WEST VIRGINIA—	
VERMONT—Ap. \$2.00; Sp. \$7.10		Ap. \$87.17; Sp. \$76.85	
Bellows Falls—Immanuel Church†..	7 10	Berkeley Springs—St. Mark's, for Brazil and Cuba.....	4 90
Winooski—Trinity Church, General.....	2 00	Bramwell—Miss S. L. Joyner, General	3 00
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Ridley Parish, St. Paul's, General.....	10 00	Parkersburg—Trinity Church, General	9 27
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<i>St. Paul's</i> , Wo. Aux., Domestic, \$1; Foreign, \$1.....	2 00	<i>Miscellaneous</i> — Spokane Babies' Branch, Sp. for Building Fund, Akita Kindergarten, Tokyo.....	4 00
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